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PERSONAL

My dear _____

I want you to share the good things of life with me. One of these has been my membership in the Religious Education Association which has afforded me much help and pleasure.

I believe you would enjoy the fellowship of the R. E. A. and I should be pleased to have you send in your name on the application within.

My signature below will serve as your endorsement to the Association.

Truly yours,

The above is a personal letter written by a member of the Religious Education Association to a large circle of friends.

He tells why he wrote these letters in the first sentence.

The results were that his friends were helped and were grateful for the suggestion, and the Association received a number of new members.

Invite your friends.

The Association will furnish you any literature desired, or the office will write letters of invitation for you.

The Religious Education Association

1032 East Fifty-fifth Street

CHICAGO

A CHILD'S RELIGIOUS LIFE

THE NORMAL DEVELOPMENT OF RELIGIOUS CONSCIOUSNESS

ERNEST A. RAYNER, TH.D., PH.D.*

Only when we came to perceive the essential unity of all of the interests of human life did the religious form of human experience take on fuller meaning. Until that time the attitude taken was to regard religious experience as a problem of adult life, to be scarcely capable of apprehension by younger life because of an insufficiency of rational powers. But with our growing appreciation of the principle of development all this has been changed. Religious experience is no longer regarded as a thing apart from other mental activities, but it is thought of as being involved in all of them and vice versa. In view of this fact it becomes increasingly profitable to inquire into the processes and methods by which the normal development of religious experience is brought about.

In the first place, we should note that religion is a problem of human consciousness. It always comes in some form of mental activity. And since consciousness is an organic unity, religious experience is closely related to all other aspects and interests of the conscious life. Then, if this be true, the development of religious experience is a problem of setting up those states of consciousness which have the content designated as religious. Such content will be secured in the same manner that others are secured,—in the growing experience of the individual. It will begin to be formed when others are beginning to organize, and will be as natural as they. Hence we will not expect that the child must be told that it must wait until it is old enough to know what it is doing before it shall have some kind of religious experience, any more than it should delay its play until it is old enough to know what it is doing.

Besides being natural, it will appear early. For there is a principle of genetic psychology which states that anything which is fundamental will appear early in the life-history of the individual, and the corollary follows, that anything which early gains a place in the interests of the individual may be expected to be a matter of life-long importance. Therefore we can say right here that it will be a problem that will arise early in life because we know that it is an important interest in human life.

But how is this religious consciousness built up? This is our

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problem. We have just indicated how religious experience is regarded as a unity with all other forms of mental experience, and that it is to be realized in the same way that they are realized. Here, then, we have an answer to the question before us, but the steps in its solution remain to be worked out.

Now, each kind of consciousness is a complex of feelings which is the result of the adaptation of the individual to some particular situation in life. The principle is the same which explains the varieties of emotions by the differences in consciousness as the result of the differences in the reaction of the organism to various environments. But, in the case of the kind of consciousness which we are now dealing with, the varying situations are of a social nature, arising in connection with activities that are peculiar to human life. The activities of the day laborer are different from those of the man who finances big concerns. Hence we have a type of consciousness peculiar to the laboring man and another for the capitalist. So is it with the physician, teacher, politician, and all the rest. The nature of the activities impart the peculiar content to consciousness.

Without detailing the manner of development of other types of consciousness, let us turn to the problem of the development of religious consciousness. When and how does it begin? We once heard an Executive Secretary of one of the societies for the Conservation of Childhood in New York City say that the development of self-control should begin before the child was twenty-four hours old. What was meant, of course, was that the training of the child in controlling its reactions to situations should begin with the earliest hour in order to be best secured. But some may say that religion is more indefinite than other kinds of consciousness, such as self-control or imagination. It is more correct, however, to say that religion is simply different from other kinds of consciousness, not more indefinite. It may be different from them not only because of its connection with a different set of activities, but also because its characteristics belong to a different aspect of mental activity. Where self-control is characteristically volitional, religion belongs more peculiarly to the feeling life. And while the other aspects of mental life are involved in religious activities, the fact that the feeling life is central to religion causes it to adapt itself readily to the present-day theory of emotion.

Hence we take the position that religious consciousness, as a definite problem, begins with feeling of total situations or attitudes. Let us watch this kind of consciousness develop in the growing life of the child. We begin with the babe on the first day in its tiny

crib. It seems to be scarcely more than a little mass of protoplasm. It can do nothing but squirm and cry and eat and sleep. It has none of the marks of adult life. As some one has said, it is just a "little candidate for humanity." Here it begins to experience pure sensations uninfluenced by previous sensations. But not for long. Its feeling life begins to take form as its sensations begin to organize into experiences which come to it. Soon at least two sets of reactions begin to emerge in consciousness at total situations,—feeding and clothing; perhaps a third, bathing. Each of these is accompanied by feelings of satisfaction or annoyance, which are the means of distinguishing between them. Another element is present in these situations,—the mother and other persons. Certain feelings organize about these beings,—their gestures, voices which become clues to the child in securing its own interests.

Thus the home life is seen to be the medium in which the attitudes which give both form and content to the nature of the consciousness are established. If the home life is religious, elements of religious consciousness are already being built into the child's nature. As the child enters its second year, the voice of the mother takes on the new meanings which words bring, and these furnish consciousness with a still richer content for, using these words, the mother impresses upon the life of the little one the thoughts of love and devotion to her and to her Lord. Hence definite elements pertaining to the religious life have begun to have their influence, even though that experience may not yet have arisen as a definite fact in consciousness.

But now the babe enters the years of childhood. It is taught to kneel at its crib, saying "Now I lay me." The members of the family bow daily about the family altar and their voices are heard in petitions for strength and help from God the Father. The heads are bowed as grace is said before each meal. All of these attitudes are building up a religious consciousness in the mind of the child. Religion is as natural as the life of the home. The child is taken regularly to Sunday school and is seated with the other members of the family in the appointed services of the church. The real argument for these activities as a part of the home life is not so much that they develop desirable habits. They do this without doubt. But their real value is in the fact that these, together, are building a complex of feeling experience which we call religious consciousness. And if we would have our children be normally religious, none of these things can be neglected in securing the desired result.

Brought up this way, religion has reality for the child. There

is no effort to attain. There is nothing cataclysmic about it. It just gradually grows. And then, in early adolescence, with the larger social meaning which life takes on, the personal relation to Jesus is clearly conceived and a definite registration of the decision to serve Him follows. Many, including the writer, look back to such events as their conversion. But there has been no upheaval,—no re-organization of the life. The decision has been only one of a series in a process of gradual organization by which the life has finally come into conscious relationship with God. This result has been attained by steps which can be recognized as parts of a process of growth, beginning with infancy and passing on to childhood, then to adolescence. By the time the adult period has been reached, the life has consciously reacted to the universe, in its larger aspects, and is fairly well settled with regard to the fundamental problems of life, and the individual moves along, working out the program involved in the attitudes already established, in the earlier periods of life.

Each one of these stages, therefore, is normally so many phases of a growing consciousness of the divine meaning of life. They are the steps by which God gets meaning for us. And this is religion,—a life lived in the consciousness of God present in the life. This is a spiritual life—it is a spiritual birth which has taken place as it should, by a process of growth.

As we very well know, however, the homes in which is developed the religious attitude are proportionately few in number. To increase this number is the great mission of religious education. The question now arises, How shall we secure the religious consciousness in those who have not been reared in a religious environment? About the only answer is the revival with its radical experience of conversion. And for none other than a deep-going interest such as religion will the individual suffer such a re-organization of his life as conversion signifies. It is true that much subconscious preparation can sometimes be discovered in cases of apparently sudden conversion. Yet the process and the experience are abnormal. In many instances the method is a necessity, but in any case it is a substitute for something which was lacking in the training of the individual, in the home. We are urging the matter of religious activities in the home because of the fact that the results thus obtained will be normal. The probability, therefore, is that the individual will never come into this experience if he does not do so as a result of religious activity in the home. The number who enter by any abnormal method or process is bound, in the very nature of things, to be relatively small. It cannot be put off upon the Sunday school. It

cannot be neglected. We still hear so many saying that the question of religion should not be pressed upon the child until it is old enough to know what it is doing, and able to decide for himself. If we could only understand, if we could only get parents just enlightened enough to see that normal religious experience is not so much a question of decision as of growth,—not so much a matter of knowledge as of training. We do not put off the education of the child until it is old enough to know what it is doing. Frequently that child which was compelled to submit to the process lives to bless those who made possible a development the results of which were not at the time perceived nor appreciated.

What is true in general of the educational interest in human life, is just as true of the religious interest. In spite of a general recognition of the necessity of educational training for efficiency in life, there is still a most profound indifference to the necessity of religious training for efficiency in life. But only by the process of training can religion be made a normal experience in the life. Achieve this, and there is no question but that the life is made more efficient in all respects, temporal as well as spiritual. But this cannot be done except by making religion as natural as life, and part and parcel of life from the beginning. The germ of religious experience, the beginnings of religious consciousness, may be inculcated in child life as a normal and matter of course affair long before the child begins to set up any self-conscious reactions in the process. And when these reactions do come, the natural result will be a harmonious adjustment of the self to the process, an unbroken progress in religious experience, and an enlarging vision of the possibilities of the self. There is always a probability of the appearance of that which is abnormal in all aspects of experience, but it is still true to human nature to expect that if a child is trained in a definite way, when it becomes older it will not depart therefrom.

These problems which have been raised are some of those comprising the basis of the present-day movement in religious education. We have come to see that it is more normal to conserve the experience of the child in the religious life than to convert it. Nothing is more significant for the future welfare and the fullest possibilities of human character than this effort to get a better understanding of religious experience, and of the process by which the religious consciousness is secured. We stand even at the beginning. No doubt, as we improve our methods, we shall take on increased efficiency in promoting the interests of the religious life. This is the great need of the Kingdom just now.

EDUCATION AND TRAINING OF DEPENDENT CHILDREN

W. H. SLINGERLAND, PH.D.*

The education and training of the more than 100,000 children in orphanages and homes, and of the 50,000 in other special institutions, should in many cases be put upon a higher plane. For the denominational institutions the churches are officially responsible, and for these under public or nonsectarian management the Christian people as a whole must account. It does not follow that because churches support an institution, and their tenets are taught or observed there, that the juvenile inmates will be properly educated or trained for efficient adult life. Some of the worst institutions in the United States, in the quality of care, education and training given to the children, bear denominational names and receive denominational endorsement.

In one city of the central south is a children's home conducted by a group of people belonging to a special Holiness organization. So deficient is this home in the ordinary comforts of life, so ragged, dirty and hungry are its inmates, so little attention is given by the management to their schooling and training, that the city authorities have advised that it be closed and the children distributed among other institutions. I know of many more denominational orphanages only slightly less unsatisfactory. It is not uncommon for church institutions to give fairly good physical care, exceptional attention to religious services and catechetical memorizing, while giving low-grade educational advantages and no vocational guidance.

Confining our thought to the 150,000 dependent children now in orphanages, children's homes, and special institutions, more than half of which are under denominational control, I want to suggest a few essentials for the education and training of these children that are necessary to develop them into "independent, self-respecting, self-supporting, self-directing, law-abiding, useful citizens."

1. *Ethical and Religious Training.* Richardson says: No class of children needs thorough religious and moral education more urgently than dependents. Practically unaided, the dependent must not only support himself but must face the even sterner test of temptation. His manhood is soon tried repeatedly by temptations to dishonesty, intemperance, immorality, gambling, vice in

* Dr. Slingerland is in charge of the department of Child Helping in the Russell Sage Foundation.

a hundred attractive forms. No matter how well equipped he may be, academically and vocationally, if he cannot master these forces of evil he is soon overwhelmed."*

What can be done to so strengthen the character of the institutional child that he can weather life's temptational storms? First, give him clear and definite religious instruction. The formal church services are good and attendance should be regular, but they alone are insufficient. Add closer and more detailed direct instruction. The Bible Schools of the churches should welcome institutional children more warmly than is common. There should be within the institutions daily reading of selected scriptures and the voice of prayer. There should be Sunday evening hours for the singing of favorite hymns and intimate converse on everyday problems. There should be systematic instruction in morals and ethics, and heart to heart talks between adult and child with their direct personal help toward self-mastery. There should be definite study and use of all means by which each child can be led to higher spiritual levels.

To this end it is of the utmost importance that the members of the institutional staff shall be earnestly religious. This does not mean narrow sectarianism, but intelligent spirits lighted from above. Boys and girls are very imitative. If the institutional workers set an example of real godly living, they will exert an immeasurable influence for good. The staff of workers has been called the soul of the institution. It should be pure, strong, tender, sympathetic, intelligent, allied to the Divine. Hundreds of average institutions for dependent children are now at one extreme or the other—either exponents of narrow sectarian bigotry or unjustifiably careless concerning the ethical training of the children in their care.

2 General Education. When dependent children of fourteen years of age or more go out from the institutions, they must usually begin at once to make their own living. This fact puts great responsibility upon those who have in charge the general education of such young people. The academic and vocational training provided should develop without fail bread-winning ability. Moral and religious training and elementary character building, will be largely wasted if not accompanied by general preparation to compete on terms of reasonable equality with those from normal homes who enter like fields of industry.

Because of their previous lives of poverty and lack of opportunity, dependent children in institutions at reception average in

*Development of the Individual Child in Institutions for Dependents, C. Spencer Richardson, Department of Child-Helping, Russell Sage Foundation, 1916, price 5 cents.

grade studies from one to three years behind those of the same age from normal homes. They must also take up the burden of self-support from one to three years earlier in life than the children of normal families. In other words the average dependent boy or girl, in order to be on an equality with young people from normal homes, at 18 or 20 years of age must have overcome a handicap of at least two years in preparation for life's duties. Yet nine-tenths of our Christian people, and many actually engaged in child welfare work, have never seen the matter from this view point, or felt the necessity for special educational facilities for institutional dependents.

Three methods of providing academic education are in vogue among institutions for dependents: (a) Use of the public school; (b) Schools maintained within the institutions; (c) Kindergarten and elementary instruction given within the institutions, after which the children are sent to exterior schools. Each of these methods has ardent advocates and severe critics. As the educational authorities differ as to which is best, it may be accepted as proven that with any one of them satisfactory results are possible.

3. *Vocational Training.* No other elements in the education and development of dependent children have expanded as rapidly in the last decade as those connected with vocational training and guidance. It seems but yesterday that definite movements began among the social workers of the country to secure for every inmate of our orphanages and homes some elementary training in useful industry before being sent out into the world and thrown upon their own resources. It must be confessed that up to this time little has been accomplished in the average institution, although a few exceptional institutions are doing splendid prevocational service.

Two New York homes stand out very prominently in this work. One is the New York Orphanage at Hastings-on-the-Hudson, of which Dr. R. R. Reeder is superintendent. The other is the Hebrew Sheltering Guardian Orphan Asylum, at Pleasantville, which is under the charge of Dr. Bernstein, formerly a leading teacher in the New York public schools.

For seven years Dr. Bernstein has led in a remarkable educational experiment. The plan includes a full elementary school course, a full high school course, and considerable vocational instruction for children who are to leave the institution at the age of sixteen. Largely by limiting its vacation periods to three weeks in each year, the orphanage gives to its children in nine years the academic instruction which in the state schools requires twelve years, and furnishes fairly adequate vocational training for both boys and girls during the same period. The plan is proving very

successful, and has received the endorsement of the New York State Board of Regents. The children who are received at about seven years of age are mainly Russian and German Jewish children from the East Side of New York City.

Patterned upon this Hebrew institution is the Jewish Orphans' Home in New Orleans. In the Newman Training School this home has an ideal plant for the general education and vocational training of its inmates. It is apparent that large financial support is required for such intensive work.

Let us now turn to *the dependent children under the control of child-placing agencies*, and largely, located in private family homes. A conservative estimate of these is 50,000 children. This number does not include the immense multitude legally adopted in past years and growing up as regular members of normal families, for such are no longer dependents in any official sense. In regard to the education and training of placed-out children there are also many unsolved problems.

The state of Massachusetts in 1868 was the American pioneer in establishing a boarding-out system for infants and other neglected children at public expense. Its agency for this work was the state board of charity. This system has gradually expanded until it is practiced not only by the state but also by the city of Boston and by numerous private organizations. At the present time there are placed-out under the control and supervision of Massachusetts public and private agencies nearly 10,000 dependent children, whose annual cost, partly met by private benevolence and partly by public taxation, is over \$1,000,000 every year.

This boarding-out plan has also spread to other states, and is largely practiced as a substitute for institutional care in Pennsylvania, California, and the District of Columbia, with minor variations in many other commonwealths. All of these children remain under agency authority, and upon the agencies lies the responsibility for their education and training.

Naturally for such children the ethical and religious training will depend almost entirely upon the families selected. If these are chosen with great care, and only such accepted as are of high moral and religious character, good results may be expected. It is believed that in Massachusetts the methods of selecting homes are above the average, and the influences surrounding the children in the main excellent. In some other states the work is not done by high-class expert agents, the families average lower in quality, and the results are less satisfactory.

In the general education of these minors placed out in homes

the state of Massachusetts sets a fine example. These minor wards naturally come from the congested centers of population and are mainly located in families residing in the villages and more sparsely settled parts of the state. Manifestly it would be unjust to throw the cost of their education entirely upon these new communities, hence the local public schools are subsidized to meet these conditions. A statute provides that fifty cents for each week one of these children boarded-out by the state board of charities attends a public school shall be paid by the commonwealth. If the child attends 40 weeks, the state pays to that school treasury the sum of \$20. Thus use of the public schools is arranged for on an equitable basis for the education of state dependents. In the year 1915 Massachusetts paid to 268 towns and cities tuition for 2,953 children, amounting in the aggregate to \$48,257.

It is naturally a most difficult matter in relation to children thus boarded-out to ascertain for what vocations they should be trained, and to give them even the rudiments of such training. Modern education in general attempts to solve the problem for the members of the ordinary family by permitting the children to "try out" various avocations for themselves. This experimental plan works fairly well when the child is backed by parents and a home. It is a different proposition for a homeless and dependent child who must when benevolent or public support is withdrawn at once make his own way. Everywhere there is need of plans and methods to provide prevocational guidance and help to the dependent who is nearing the time when the world must be faced and a living earned.

There are other thousands of children placed out in what are called "free homes" but not adopted; that is, where the child is expected to do what it can to earn its way in the earlier years, and more than earn its way when well grown, to make good the home and care given for the entire period. Or if placed when already large, they are located in working homes, under a verbal or written contract to receive a home, a certain amount of schooling and perhaps a small wage or lump sum of money for a period of service. For all of these there are as yet exceedingly limited educational advantages, and only the possible vocational training afforded by connection with the avocation of the head of the family. Here again is a great need to be supplied.

Modern placing-out in working homes is a variation of the old and largely abandoned apprentice system. In 1660 legislation was enacted in Massachusetts providing for the apprenticing of orphans and homeless children to reputable citizens, in order that they might be trained in some productive industry. In this legislation

the relation of master and servant was made prominent, and there was a lack of safeguards to protect the rights and interests of the apprenticed children. The system spread through most of the original colonies, and is still retained in the statutes of many of the states although practiced but little now owing to changed conditions. While not in harmony with modern ideas in some respects, it must be confessed that under the apprentice system thousands of waifs and orphans found entrance to good family homes, and grew up to be useful, self-supporting citizens. More, in most cases, the apprenticeship provided for direct and systematic vocational training, a feature very nearly lost in the looser methods of these modern times, and something to be systematically restored in ways fitting twentieth century development.

Public provisions for dependents, delinquents, and defectives are in a class by themselves. They have behind them general taxation, they can usually command the best administrative and educational talent, it is nearly always possible for them to provide adequate prevocational guidance and instruction. Yet in many cases the facilities provided and the quality of the educational work done, are no better than are found in average private institutions; while the ethical influence is generally far inferior. Public institutions for normal dependents are relatively few; and most public child-caring institutions are for delinquents and defectives—reform schools for the first class and schools, homes and hospitals for mutes and the blind, the feeble-minded, and the crippled and diseased. It is impossible within the limits of this paper to adequately consider the conditions in these institutions, or to show the relations that in the writer's judgment ought to exist between them and the Christian elements of American society.

To sum up the points made in this review of the conditions now existing in relation to the education and training of dependents, and to make some definite suggestions to the churches and Christian people of America, permit me to present a few brief recommendations.

1. To study more definitely and intensely the causes of dependency, delinquency, and defectiveness among American children, and to make energetic efforts to reduce the numbers falling into these classes, to my mind is a duty that Christian people ought to perform willingly and immediately.

2. Christian people should take a more intelligent part in the organized child welfare work of the nation, not counting their work done when a few dollars are given for the support of denominational institutions, of whose needs and the quality of whose work nine out of ten are now lamentably ignorant.

3. The education and ethical and vocational training of dependent and other classes of children, whether in public or private institutions or under agency control in private family homes, is a matter of prime importance, affecting an immense number of children not in normal family relations, and whose good or bad preparation for adult life will affect favorably or adversely the social conditions of the future.

4. Christian people have direct official responsibility for the ethical and religious influences, the quality of educational facilities and the opportunities for prevocational guidance and training in denominational institutions; and no less sacred and definite, if more general, responsibility for the same elements in the care of children in public and nonsectarian institutions.

5. The best American people are as truly concerned for the welfare and wise development of the 50,000 dependent children now being cared for in private family homes. They should insist on high class homes of the best moral and Christian character for all such children, whether placed on board, or as workers, or for adoption. They should demand good general education for these "wards of the people," no matter what the financial cost. They should add to ethical influence and general education enough elements of vocational training to ensure that when these young folks assume the task of self-support they shall be equipped to meet average competition among those of their own age.

Social service in the present generation increasingly demands the spirit and power of religion to make it effective, and this spirit and power must be the dynamics behind all efforts for the improvement of the education and training of dependent children. The various religious bodies must combine in federations, or unite in nonsectarian movements, to obtain large results in organized child-welfare work. Moral, mental, and vocational uplift for depressed and unfortunate juveniles must come from the united efforts of those who have received both right education and spiritual power. The followers of Christ and friends of children must remember that those who labor with and for these "little ones," in measure far beyond most others hold in their hands threads of destiny and have resting upon them sacred obligations that take hold on eternity.

STUDENT RELIGION IN ACTION

TEACHERS COLLEGE AND THE SOLUTION OF WORLD PROBLEMS

CLARA F. CHASSELL, M.A.*

The Professorship of Education maintained in the Canton Christian College, China, is a concrete indication of the abiding interest which is taken by the students and faculty of Teachers College in the solution of world problems. The Student Volunteer Band is an agency through which, in another way, the influence of Teachers College will leave its impress on the life of people in all parts of the world.

This organization numbers more than sixty members, all of whom have already been in direct missionary work or allied activity in other countries, or are looking forward to Christian service abroad.† The organization of the Student Volunteer Band was perfected early in the fall. Subsequently working plans for the school year 1916-1917 were formulated as follows:

I. *Student Volunteer Meetings.* As Student Volunteers we desire in our meetings together (1) to promote personal spiritual power; (2) to acquire information on different phases of missionary work, as specific knowledge of the various fields, current events, the different Mission Boards and their policies, and the attitude of foreign students toward missions. Hence we shall attend as far as possible the weekly services on Friday mornings from 8:30 to 8:50, the monthly meetings held jointly with the Bands of Columbia University and the Union Theological Seminary, and the regular meeting of the City Union. Further, we shall include in our program meetings of various kinds, keeping the regular weekly meetings chiefly devotional in type, providing definitely for the discussion of topics of importance as suggested above, and inviting to address us from time to time foreign students in Teachers College, missionaries, and outside speakers of note.

II. *Activities Among the Students.* In order to enlarge our circle of friendships among students who may be interested in considering foreign missions as a life work, to generate missionary enthusiasm, to engage in efficient personal work, and to get in vital touch with missionary problems while still in school, we purpose to meet frequently in worship with other groups; to hold personal

*At the time of writing this account Miss Chassell was President of the Student Volunteer Band at Columbia University.

†Written for the academic year ending June, 1917.

conferences with those who are known or thought to be interested in missions; to present the opportunities of the foreign field before the students in public meetings and open meetings of the Student Volunteer Band; to co-operate with the Christian Associations in the organization of social mission study groups among the students in various centers; and to work definitely for the establishing of fraternal relations with foreign students.

III. *Publicity.* For the purpose of making our Student Volunteer Bulletin Board a real agency for keeping people in touch with missionary problems, we solicit the help of all in securing interesting items of happenings abroad and notices of definite opportunities for service, important articles in magazines, and everything of special interest relating to missionary work. Emphasis is to be on concrete items to attract the attention and interest of outsiders.

IV. *Literature.* We urge Volunteer members to utilize the facilities already at hand for a missionary library and reading room and increase the usefulness of this feature by organized effort. We plan to keep on hand an adequate supply of missionary literature for distribution among students interested in foreign missions, the cost of this literature to be provided for by the Band, not by individual members.

V. *Extra-College Activities.* It is our conviction that every Volunteer should make his life count as a power for good in New York City. Hence we urge that each member affiliate himself with that church in the city in which he can best work, employing such an opportunity for personal evangelism and for generating missionary enthusiasm. Furthermore, we believe that deputation work should have an important place in our activities. Hence we desire to co-operate in any organized deputation work of the City Union, and shall seek opportunities, especially in our own churches, to present the needs and privileges of missionary work. If our deputation work is to be efficient, however, we believe it necessary to organize in the churches to which we go, unless provision is already made for this feature, classes in missionary education.

VI. *System of Records.* We propose to provide an efficient method of enlisting Volunteers in the work of the year, and initiate a means whereby a permanent record of Student Volunteers in Teachers College may be kept from year to year, by providing a card index listing the names of Volunteers, their special interests, service, important items regarding their work in Teachers College, and their subsequent careers.

Nine different committees—on Devotional Meetings, Inter-School Relations, Public Meetings, Fraternal Relations with Foreign

Students, Publicity, Literature, Extra-College Activities, Records, and Student Volunteer Forums*—have been carrying out the work outlined. A review of the various activities follows:

I. The Student Volunteer meetings, held regularly on Friday mornings, have included a series on personal evangelism and a considerable number of meetings given over to the study of practical problems on the mission field. The aim has been chiefly devotional. During the second semester weekly forums, held at noon on Mondays, have taken up the application of different courses in Teachers College to problems of the work abroad. From this point of view the following subjects have been discussed: The Teaching of Industrial Arts in Elementary Grades, A Course in Child Care for Girls in Mission Schools, Some Problems of Religious Education. Two other meetings have already been planned,—one on the curriculum of girls' high schools and the other on the teaching of Biology in foreign lands. At the conclusion of the series outlines of the principal points and bibliographies are to be prepared for distribution to the members of the Band.

The three joint meetings with the Student Volunteers of Union Theological Seminary have been of especial interest. The first was a luncheon, at which Dr. Sailer of Teachers College spoke. At the second meeting, held in the Red Room at Whittier Hall, a Christmas program was given, including addresses by Dr. Fleming of Union and Dr. Hitti of Columbia and music by the Seminary Glee Club. At the St. Valentine's party in the Social Room of the Seminary, Dr. Harlan P. Beach of Yale was the principal speaker.

II. Miss Flora L. Robinson, a traveling secretary of the Student Volunteer Movement, visited the College the latter part of February, and held nearly twenty personal conferences with students during the two days that she was here. The opportunities of different vocations in foreign countries are to be presented within a short time in a Thursday Chapel Service. Five neighborhood social groups have been organized and are enjoying glimpses into the lives and work of missionaries in different lands. Through the Cosmopolitan Club, as well as by other means, members of the Band have come into close friendship with the foreign students on the campus.

III. Since a bulletin board reserved for the use of the Student Volunteers is not yet available, the general bulletin board and the one provided for the Religious Organizations have been utilized.

IV. The Christian Associations have co-operated in the pur-

*Added the second semester.

chase of missionary literature, which may be obtained free of charge by interested students. Pamphlet racks are kept filled in the two Religious Organization Rooms. Nearly ten dollars' worth of the reading matter has already been used.

V. The Student Volunteers have maintained a close relationship with the local churches, and a number have transferred their membership to New York City. Among the Volunteers are teachers in the Union School of Religion and other Sunday schools; teachers and an executive secretary in a week-day school of religion; an assistant pastor in one of the city churches; active members in young people's and missionary societies, and the College Social Service Club; and settlement workers. In addition, many of the returned missionaries and outgoing Volunteers have spoken in Sunday schools, young people's meetings, and church services. Programs of varying types, such as the discussion of the music and the singing of hymns of various countries, the presentation of different aspects of missionary work, and talks by foreign students, as well as devotional services, have been given in connection with the deputation work.

VI. A permanent record of the Student Volunteers is provided by a card index kept in the Religious Organizations Room.

At the Missionary Conference held in Englewood, New Jersey, from the 9th to the 11th of March, twenty-two of the Student Volunteers and missionaries and an almost equal number of other students interested in missionary work were in attendance from Teachers College.

Two of the members of the Band have already sailed to China during this school year. Many others plan to leave for foreign lands within the next few months. Thus the young people going out from this organization at Teachers College are links in the living chain that helps to bind the world together, and factors in the solution of its problems.

Fifteenth Annual Convention

ATLANTIC CITY

March 12-14, 1918

*The Organization of the Local Community and
the World Wide Life*

PRIVATE SCHOOLS THEIR SPECIAL OPPORTUNITY

REV. FREDERIC GARDINER, L.H.D.*

In considering the special opportunity of the private school in religious training we are apt to contrast it with the public school supplemented by the Sunday school to a certain extent. This is the only alternative to the private school that the American child can legally have except in states where there are no child labor laws and he must get his education in the mill.

For convenience of treatment we may divide the life of a pupil into the three generally recognized fields of physical, mental and spiritual, and take them up in order.

The Physical. It is undisputed that organized athletics—besides giving a sound body, which is in itself an element in the building of character—has a distinct moral value. Military training is being much exploited now for its moral value, as well as for its need for preparedness. My own experience of it is that with school boys, *as a school requirement*, it has few moral qualities. It is different as a voluntary exercise for the country's sake, or as a part of a universal military training. The usual games, however, are of much more value. Under men of high ideals, obedience, subordination, self control, loyalty and teamwork are more easily, quickly and permanently taught in athletics than in any other way. I am glad to say that girls, too, now have a chance to receive the benefits of this training. I can see no reason why this should not be much more extended.

The objection may be made that this is not religious training. It is at least the very best foundation for religious training for it is training in character. I can conceive no religious training taking a real grip, at any rate of a boy, which failed to use this foundation. It is our own fault, if the student is not taught to "play the game like a gentleman," *from a real religious motive*.

Mental. It is hardly necessary today to argue the point that to secure the most efficient use of the pupil's mind it is far more important to control the study period than the recitation. This control the private school alone can have in full measure. But granting this, what opportunity for *religious* training can this bring us?

I. *Honesty in work*, a religious virtue, can be more easily and

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effectively cultivated in the *preparation* of lessons than at any other time. We are not making the use we might of this opportunity. It requires absolute honesty in the teacher first—and that is a very exacting demand. It requires second, the assured belief that honest work is of more ultimate value than brilliant recitation.

Intellectual honesty—the power to see straight—the nerve to follow the true no matter where it leads or what it requires—this is a very different and a much more essential virtue. Anglo-Saxons need this virtue more than most; and we should welcome every opportunity to cultivate it.

Another virtue of which this is also true is the ability to *master* a subject and the sense of obligation to do so, to know what we know so well that we know that we know it is one of the greatest of virtues. No child who has once known the joy of mastery of even the smallest portion of human knowledge will ever remain satisfied with slipshod work afterward. He has surely annexed a tremendous moral asset.

What would it not mean if our college students had been trained in school so that they felt bound to face with *intellectual honesty* the problems of religion and master them; instead of being satisfied with a superficial scepticism. Moreover would not religion appeal more strongly to the average man if its advocates were noted for their intellectual honesty and mastery of their subject? Granted that religion is more an affair of the heart and conscience than of the mind, yet how many men are prevented from following the dictates of their hearts by the intellectual dishonesty and hardened prejudice of those who present it?

Spiritual. But it is in the more direct religious training that the unique opportunity of the private school becomes most evident. No religious training of any kind is possible in the public school. The Sunday school—which is supposed to supply this lack—has only forty to sixty minutes a week to do it in. The private school has all the pupil's time for all the days of eight months of the year. The study of religious subjects—The Bible as history and literature, missions and social service—ought to occupy a regular place in the curriculum. They ought to be marked as any other study and be required for graduation. This is not religious education but it forms the material on which such training must rest. I know that there are many schools which for business reasons declare themselves non-sectarian. Frankly I do not believe there is really any such thing as a non-sectarian school. A child needs clear, definite, coherent instruction in religion if it is to be real to him and become something he can live by. Can any man or woman give this train-

ing without doing it along the line of his own belief? How else can it be real? Unless he is to tell the boy or girl of that which has been of infinite value to his own life, that by which he lives and is willing to die, he cannot make it real to his pupil. I am an Episcopalian, but if my child could not go to a school of my own Church, I would far rather he received his training in a recognized Methodist, Baptist or Presbyterian school than in a so called non-sectarian. This does not mean that the peculiar tenets of that communion should be stressed or proselytizing practised. No school where the religious training of the pupil is paramount would do this. The danger of doing more harm than good to a plant of so delicate growth is too great. But on the other hand real religion cannot be cultivated by eliminating everything about which there is controversy.

No training that is undertaken in the right way and with the right spirit, can fail ultimately to be religious. Still it is quite necessary to concentrate more particularly on this aspect on Sunday. And I would use the opportunity to instill into the minds of the younger generation the beauty and dignity of life, its purpose and its opportunity; to give them a better sense of proportion and a more permanent standard of values; I should treat doctrine as the scaffolding that has from time to time been erected by man to help him to reach a clearer understanding of God, and which at times has been taken by the near-sighted for the building itself. A child grows to a love of its parents without any great understanding of them. It learns to believe in them without any definite instruction from an outsider as to the need of belief; no one senses that more than the child itself. The reaction from this love and belief is the greatest force in the child's early life. So I would minimize the element of belief and faith in our relations with the divine parent, and I should place the whole emphasis on understanding what we are here for, and on working out the problem of life in such a way as to be most helpful to ourselves and to our fellow men.

These same principles apply when we come to matters outside the curriculum. What an opportunity does worship—barred from the public school—give for training in reverence, prayer, and in communion with God! That subtle recognition of the presence of God, which should permeate the whole life of the school, should culminate and be outwardly expressed in worship. The buildings should proclaim that this worship is of at least equal importance with athletics—the chapel should be as prominent and attractive as the gymnasium. 'Round that chapel should center all the religious activities of the pupil. Great care should be taken that his

thoughts are not bounded by the school chapel. Every means must be used to correlate him with the activities of his home Church. Through that he is going to do his life work when he has gone from school. He must not be thrown out of gear with it or he may never recover his connection.

Another line of religious training is missionary and social service. Many schools have their pupils conduct clubs in the neighborhood for the less privileged. Others take them out on "Delegation" trips in the surrounding country; others have summer camps in which boys and masters minister to the city waif. Many girls' schools have Junior College settlements and branches of the Consumers League. (Why boys' schools do not have the same has always been a puzzle to me.) All of these activities are of greatest value in the religious training of the pupil. They constitute one of the rarest opportunities of the private school.

These activities give a chance for training in *Christian leadership*. To this also ought to contribute the constant example of teachers and older scholars. Hero worship is the natural instinct of adolescence. It ought to be used to the utmost in the religious training of the young. This demands extreme care in the selection of teachers for their character and influence even more than for their teaching ability or knowledge, and a large use of the responsibility of older pupils for the younger. Student government has one great advantage which ought to compensate for many defects—that it is the best of all training in leadership. If our private schools are not training in leadership they are losing their best reason for existence.

There is one opportunity of the private school of which I speak with diffidence, for it is not as great as it ought to be owing to the limitations imposed by the college. We ought to be able, and to feel it our greatest privilege, to follow our pupils into their college life. The break in our American system between school and college is unnecessary. It seems strange that after a student has been under the care of a school for two to six of his most impressionable years, when during those years every effort has been made to build up a strong religious character, when loyalty to the school has been the point around which most of his training has been centered, no use should be made of all this accumulated power in the first years of college. Observation has shown that the first months of college are the most critical of the whole four years. The full use of this power must wait on the college recognition of its great usefulness to them; but much can be done by the schools by more systematic following of the student into college. Where graduates go to

widely scattered institutions this can be done principally by letter, by extending the responsibility of the graduate at the college to the incoming student, and by visits of the graduates to the school where they can come in touch with the college student to be.

There are certain hindrances to this program which in justice ought to be considered. The greatest of these is undoubtedly the home influence. It is often true, sad as it is, that the life at home, the character and ideals of the parents largely undo all the efforts of the school to build up a religious character. The school authorities generally content themselves with condemning the home and making it an excuse for not accomplishing more with the pupil. But is that all our duty? Many schools have answered emphatically, NO. They have read their obligation to the child to include every effort to change the conditions which are working against his best development. By means of "Parents' Days," "Parents' Leagues," etc., they are changing the whole attitude of the home to the school, and securing co-operation with the ideals of the school instead of opposition.

Another hindrance is the long summer vacation. It is one of the absurdities of our American life that a boy or girl must have three months of utter idleness or they are much abused mortals. No other nation which takes the responsibility of the education of the child follows any such plan. I hope the time may come when our schools will be reorganized on the four quarter plan, and give their pupils a chance to go on with their studies all the year 'round with only a short and reasonable recess. To thereby save one year in four is in itself worth while. Until that millenium comes much could be done if the summer camps would feel as great a responsibility for the religious training of their pupils as the schools do. So many camps seem to feel that they must carry on the idea of vacation as a time of idleness. They take great virtue to themselves that they let the boy or girl idle under better conditions than they would find at a summer hotel. That much is something to be devoutly thankful for, but when one thinks of the splendid opportunities they have, in the freer life of the camp and the closer association of the master with the pupil, to shape these young lives to the highest ideals, one is saddened by how little is done.

PRIVATE SCHOOLS

THE FACULTY AND RELIGIOUS TRAINING

MARKHAM STACKPOLE*

In former days at Phillips Academy, the days of smaller things in general, fifty and a hundred years ago, there was no such thing as a Faculty. There were merely assistant instructors. The same was true, I assume, of many similar schools. Our ancient Constitution is completely innocent of provisions for Faculty responsibility, either in respect to the conduct of the school in general, or in regard to moral and religious training. To the Master, or Principal Instructor, as he was called, was committed the duty of forming "the morals of the youth committed to his care." As "the first and principal object of the institution was declared to be the promotion of true piety and virtue," so the Master was solemnly charged "to instruct his pupils as their age and capacities admitted, in the truths of Christianity." (In definition of this phrase, there followed a formidable array of Calvinistic doctrines.)

In the days of Principal John Adams (1810-1832), the boys were required on Saturday mornings to recite a lesson of about ten pages in Mason's "Self-knowledge." On Sunday morning before service, compulsory Bible classes were held in the Academy building; and on Monday the pupils were called upon to give abstracts of the sermons of the preceding day, and to answer questions on several pages of Vincent's Explanation of the Shorter Catechism. Dr. Adams was also a constant promoter of revivals. "Nearly every class in his administration," says our historian, "had a revival of religion at some time during its course."

School administration has become more complicated since those days. In many institutions numbers have greatly increased, and the duties of the Head Master are far more varied, if not more exacting. I am constantly impressed with their concern for the religious welfare of their pupils, but they are now unable, without ample assistance, to do justice to its demands.

May I summarize the leading features in the religious provisions made by many private schools of the undenominational type?

1. A daily Chapel service attended by Faculty and students, made dignified and impressive, and not merely a school exercise.
2. At least one Sunday service at the school, with an address

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or sermon by the Head Master, one of the teachers, or a visiting clergyman.

3. Voluntary groups for the study of the Bible and of moral and religious questions, under the leadership of masters or older boys.

4. A voluntary religious association, holding meetings at least once a week, and in some instances smaller devotional gatherings in the students' rooms.

5. Regular objects of school benevolence and work by the boys themselves in missions, boys' clubs and camps, Sunday schools, evening schools, or social centers.

6. Voluntary personal work among the boys by Faculty members.

7. A director of religious effort, or a School Minister, upon the staff.

May I say a few words about the possible work of a School Minister in an undenominational academy?

His first duty is naturally the charge and conduct of the Sunday services of the School. Experience shows that it is wise that part of the preaching should be done by various visiting clergymen, but there is an advantage, also, in having a good proportion of the preaching, perhaps half, done by one man who is in residence at the School, and who is well known to the students. I heartily agree with Dr. Drury of St. Paul's, Concord, in his emphasis of the importance of consecutive instructional preaching to the boys. It is also desirable that among the visiting preachers each year there should be a number whom they have heard before with profit, and with whom they are at least to some extent acquainted. Boys are impressed even more by the man than by his message. In schools as well as in colleges we are in danger, as Mr. Drury well suggests, of making our students sermon-tasters. It is of course desirable, also, that the Head Master shall speak at least several times each term in the school pulpit.

Second, the School Minister will naturally participate actively, especially as an advisor, in the various voluntary religious and philanthropic efforts which I have already mentioned.

Third, if there is a school Church, for Faculty and students, he will naturally be the pastor of it.

Fourth, he will regard the School community as his parish for personal pastoral work of a natural, unforced kind. His study will be open for personal conference with students, either individually or in groups.

He should be a member of the Faculty, for he is thus brought

more closely into touch with the general administration of the school. He should do some curriculum teaching, since this gives personal contact with the students, and brings him into closer sympathy with the scholastic life of the school and its requirements. He should be excused if possible, however, from disciplinary responsibility outside the class-room for obvious reasons. A definite title and position, in spite of possible prejudice against a Minister as such, give recognition and emphasis to his aim and that of the school in this respect.

In some schools the duties which I have above suggested are largely performed by the Head Master, or shared with several members of the Faculty. In any case, there seems to be a growing recognition, in larger schools as well as colleges, of the need of one or more men upon the regular staff who are chosen primarily with reference to their fitness for moral and religious guidance, and for the direction of religious and philanthropic activities.

It is not possible, however, even in the largest and best equipped school, to provide expert teachers or leaders for all the desired voluntary classes in religious subjects. The trained men need voluntary co-operation on the part of other members of the Faculty, and there are usually some men on every Faculty who are willing and glad, at least occasionally, to undertake this extra duty. At Philips Academy we do not have required courses for religious instruction, but for each winter term, under the general direction of the School Minister, a number of groups are organized for Bible study and the discussion of religious and ethical questions. This plan has now been followed for nine years. For the most part the teaching is done by the Principal, members of the Faculty whom the boys themselves invite, and the School Minister. The classes meet once a week, most of them on Sunday noon. Only one or two of them have ever been conducted in any one year by the students themselves. It has been our experience thus far that it is both difficult, and on the whole undesirable, to rely upon student leadership. Very few boys, indeed, are equipped for this service. Better results on the whole, we believe, are secured under the guidance of older men. From time to time members of the Faculty are also invited by the boys to speak at their weekly meeting.

Our private schools vary in the degree of independence among the students in their Christian activities. At Andover in the early years, again to quote our historian, "the paternalism of the Principal was so strict that the boys lacked initiative, and showed no inclination to group themselves in organizations. When our Christian Association was founded in 1833 as a missionary fraternity,

its origin was due to the influence of Principal Johnson and a few Seminary professors."

On the other hand, one of the Head Masters of a well-known New England school stated some two years ago at Northfield that he had purposely refrained from suggesting the formation of a religious organization, hoping that the initiative might come from the students themselves; and happily it did. Most of us share this aversion to pressure in things religious. It is a delicate problem to preserve the proper balance between supervision and freedom. In all of our schools in religious activities, as in athletics, the guidance and restraint of older men are needed. But most of us believe that we should expect and encourage a good measure of self-reliance in religious activities as in other things, although it is not always easy to keep one's hands off. Our boys should learn to conduct some of their religious meetings or discussion groups and classes by themselves, and to do a good part of the actual work in raising money for benevolent purposes and in maintaining the simple forms of missionary and philanthropic activities. At least so far as older boys are concerned, it is a mistake for the Head Master or School Minister or Faculty members to provide everything in the way of plans, programmes and leadership, and yet the boys need to feel that the masters are heartily in sympathy with them; and that they should have this feeling with regard to the Faculty as a whole is greatly to be desired.

Do our Faculties, as such, express sufficient interest in the religious side of school life, or give adequate voluntary co-operation in these efforts? Now and then a Faculty discusses some matter touching the moral and religious welfare of the school, a question of church attendance, perhaps,—some form of suggested philanthropic work,—or perhaps some phase of school morality. My own knowledge of other schools in this respect is, of course, inadequate, but I suspect that in many of them, religious interests do not receive nearly as much attention on the part of the Faculty, collectively or individually, as, for example, physical training and athletics. No doubt there is not so much need of Faculty supervision or suggestion, but there is marked need of Faculty interest and participation. We have our Faculty Committees upon curriculum, discipline, entertainments, and athletics. Why should there not be a committee—not merely on the keeping of church attendance—but upon religious affairs of the school in general? The religious services can hardly be regarded as a special department with which the Faculty is not concerned. Faculty restraint is sometimes needed in connection with proposed philanthropic activities, but indifference to such im-

pulses on the part of the boys, and coldness of attitude toward their religious efforts, are of course to be deplored.

It is perhaps inevitable that in schools of our type, in these modern days, there should be a lack of unity in Faculty sentiment on these matters. At times, also, there is a commendable hesitancy to interfere, and there is undoubtedly more individual interest and sympathy than is expressed, or even encouraged, in Faculty meetings. And yet I doubt if on the part of our Faculty members in general, especially many of the younger men, there is a sufficient sense of religious opportunity and duty. Just as it is highly important that the Faculty as a whole should treat physical training as an essential part of our secondary education, so it is incumbent upon that body and each of its members to recognize the vital place of agencies for religious and moral training in our schools.

There arises the question whether in some, at least, of our non-denominational schools we can wisely attempt any definite required religious instruction. The provisions already discussed are, I admit, inadequate. Many boys are reached hardly at all by the voluntary agencies, and after all the chapel and Sunday services may make little impression. The time allowed for addresses and sermons must needs be very limited. But a plan of required curriculum studies involves the following well-known difficulties: 1. Time. 2. Teachers. 3. Sectarian differences. 4. Other differences in religious belief, as, for example, between the conservative and advanced points of view.

I can say but a word about each of these difficulties. First, every curriculum maker here, especially if he has had to deal with a four years' course, knows how crowded our school schedules are already. The tendency has been more and more to put things into the required scheme. Even where a place in the curriculum is given to these studies, it is in some instances a very small place.

Second, where the system still prevails of requiring teachers of Latin or English or Mathematics to teach a weekly class in the Bible, there are many to whom it is a distinct bugbear; and if that is so, the teaching can hardly be of profit to the students. In fact, it may be worse than no teaching at all.

Third, many of our endowed private schools are scrupulously careful to preserve a non-sectarian character, and we all recognize how difficult it is to provide religious instruction that some will not criticize as sectarian. Various branches of the Church are represented on our Faculty, while Christians and non-Christians, Protestants and Catholics are among our constituents and students. Our proposition seems to lie between that of the public school and

the private denominational institution. I admit that it is not an entirely satisfactory or comfortable position. But this policy does not apply, of course, to ethical instruction. Is there not an emphatic need for more adequate courses in practical ethics?

Fourth, again, it is by no means easy to give religious guidance to boys and young men in these days of changing beliefs. Neither in the home nor in the school can there be the same definiteness of teaching or fixity of method; consequently, in both these spheres, during the past few decades, many of us have left religious instruction too much to take care of itself, or not to be taken care of at all. It is extremely difficult, too, to be outspoken in matters of religious belief, without at times seeming destructive or indifferent to cherished forms of faith.

But whether we offer curriculum studies or not, this much I believe is obvious. Religious guidance should be given still greater dignity and effectiveness in our schools, and if Faculties are properly to provide for and co-operate in such training, trustees and Head Masters must secure men who are equipped with requisite character and ability for this purpose. Schools are hardly justified in spending so much time and money to secure the best experts for physical and athletic training if religious instruction is allowed to be incidental to other duties on the part of the Head Master and his associates.

But the most important factor in religious training cannot be made a matter of formal provision. A very wise man has said that "religion cannot be taught,—it must be handed around." The most potent religious forces in a school are found in the character of the Head Master and of his associate teachers, in the quality of the boys themselves, and in the traditional spirit of the school. These forces make themselves felt in personal influence through the varied and intimate contacts of school life. It is necessary that each master shall create an atmosphere of earnestness and reverence which permeates his work of whatever kind. How imperative it is, then, that such young men should be chosen for our faculties as have not only scholarly equipment and teaching ability, not merely so-called good character, but capacity for a positive influence that makes for moral earnestness and genuine reverence.

PRIVATE SCHOOLS

SUNDAY: A PROBLEM AND AN OPPORTUNITY

ALVAN E. DUERR*

In approaching this problem and attempting to reach a satisfactory solution, I have borne constantly in mind my own experience as a boy. In shaping Sunday for other boys I have tried to keep away from the kind of Sunday that used to loom on the horizon for six days of each week as something dreadful. My boyhood was spent in part in the country, in part in one of our large cities, and in part in a church boarding school. In each case my surroundings were most orthodox. In each case Sunday was a real strain on my natural buoyancy and enthusiasm, with the one great advantage that I always approached the tasks of Monday and the coming week with thankfulness and unwonted zeal. I think I am quite within the bounds of truth when I say that most of the bad companionships and habits that I formed, and most of the evil thoughts that entered my consciousness, came on Sunday, due both to the unoccupied leisure and to the generally apathetic state of my mind superinduced by the then prevalent idea of what a healthy boy needed in the way of spiritual stimulus. Nor can I remember a single great inspiration that came to me on Sunday before my twentieth year. My experience, I think, was typical of the experience of most boys of my generation. Most of us learned to break more commandments on the Sabbath than any organized force of that day taught us to keep. And yet we were eminently respectable, and apparently devout and regular attendants at from two to three religious services every Sunday, so that any failure to be inspired to something finer was no fault of ours.

The present generation is faring much better than ours. Sunday is no longer the great nightmare. Greater liberality in the matter of amusements, and a broader interpretation of the significance of the first day of the week, are driving boys less into an objectionable mental attitude and conduct merely as reaction from something that means nothing to them and hemns them in on every side. So far we seem to have made distinct headway, though I am not sure that the change has not resulted from a need to yield to the pressure of the younger generation, rather than from a definitely conceived plan of what will increase the spiritual possibilities of the day.

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One great question has been constantly in my mind in approaching the problem of Sunday in the secondary school: Why don't men go to church? It has seemed to me that no solution of our problem would be at all adequate or satisfactory that did not help largely to bring about a solution of that ultimate problem, because most of us need spiritual inspiration tremendously, and the church should be the agency to supply it. Two classes of men, it seems to me, do not go to church: Those to whom religion means nothing, and who are therefore greatly in need of sympathetic guidance. Secondly, those to whom their religion means so much that they cannot stand having anyone ride rough-shod over it, as is apt to happen in so many churches where the minister considers it his function to interpret theological doctrine or tradition rather than to bring the life we live into closer harmony with higher truth. We cannot make Sunday of real value to young boys unless we understand thoroughly this great problem.

I believe that men in a practical and unemotional way are more deeply religious than women. They are more inclined to reason things out, to overcome any obstacles that stand in the way of their reaching an ideal or goal, to reshape their line of conduct to make it consistent with any profound truth that they have comprehended. They are more apt to reduce their philosophy to such a consistent whole that it is easier to live up to it. There are very few men who are not rich in fine sentiment, and who cannot be led to almost any heights of unselfish philanthropy under the right kind of guidance, if the inspiration be brought into their lives at a period early enough. The very fact that the male psychological attitude expresses itself in doing things, rather than in having things done for it, would seem to hold out tremendous promise of performance, if we only had the sense to take advantage of it, if our plea were sufficiently disinterested, and the cause for which we were pleading sufficiently unselfish and big to appeal to the inner demand to do something distinctly worth while. Our failure to enlist the active co-operation of men is very apt to be due to the fact that our cause does not seem to them to have significance enough.

This would seem to bring us face to face with the problem of Sunday for the young boy. Our solution, whatever it is, ought to anticipate the problem of the man, and ought at least to give the boy such a mental attitude that he will approach his later problems without prejudice. Boys during their teens are conscious of a great deal of emotion, and much of it is directed toward religion, but real religion comes to one only as one has really come into contact with life, and that excludes most boys. Consequently, the

problem is to help the boy to keep his balance so far as emotionalism is concerned, and to give him all the instruction and training along simple, untechnical, religious lines that is possible, to abstain from technical or doctrinal teachings, and by means of absolute frankness to clear away the doubts that assail every boy who thinks at all. I have never been able to make myself believe that any man or group of men has arrived near enough to truth to make his conception of intangible things a required standard for others. Children with their greater simplicity of mind and their greater directness of mental processes, see so much more clearly than we grown-ups that it is particularly dangerous to be too dogmatic with them. They sense the weakness in our dogma. We can't explain it to their satisfaction, often because we can't explain it to our own, and the faith that they lose because of our failure in the non-essential, may often drive them from faith in what alone is of importance. Religion does not interest me except as it bears on conduct, and on the meaning and purpose and possibilities of this life; I do not feel that belief in any detail is essential. And so I would concentrate my energy and time on giving young boys a bigger and finer idea of what they should make of their lives, on a broader conception of the purpose and opportunity of their being here, on a more charitable attitude toward the weaknesses and failures of their fellows, and on the inspiration to be derived from the beautiful conception of human possibilities as conceived and lived by Jesus Christ.

At the beginning of the present year, I called the older boys of our school together, and told them that I was anxious to make Sunday mean as much as possible to them in the solution of the problems that every one of us has, and asked them to criticize our program for Sunday, which consisted of a regular morning service, a short song-service in the evening, preceded by a talk on some religious topic. They had little to suggest about the regular services. The talks they said they would like, if they might do some of the talking, and might determine the questions that should be discussed. We have carried out their plan for some three months, and these are some of the questions: The miracles; the discrepancy between the scientific and the biblical account of the creation; Immorality; Is the Holy Ghost a distinct person in the Trinity, or the influence of the life of Christ? The ability of the dead to communicate with the living; Sin, what is it, and when did it come into the world? Fatalism and Predestination. To me it seems most significant that boys from 15 to 18 years old want to discuss questions of this kind. It is hardly necessary to say much

about the tremendous difficulty of these questions, and the serious responsibility devolving on anyone who attempts to answer them to boys so young, but any boy that is old enough to ask a question is old enough to have it answered intelligently. It is necessary to be absolutely frank and truthful. A boy's beliefs and ideals are sacred; it is necessary to build up a wholesome attitude and a healthful philosophy without shattering ideals. It is necessary to be broad and sympathetic and generous, dwelling always on the tendency of the human mind to err, and not to be dogmatic in attempting to overcome the blight of dogmatism. It is necessary to make the boy understand that a superimposed religion is worthless; that every man's religious beliefs must be his own; that he must think them out for himself, and that he is entitled to do so, and will be allowed a great deal of latitude in the conclusions that he will reach; that the acceptance of other men's opinions and explanations is not necessary, in fact is not religion, however much of a help toward sound religious belief and conduct they might prove to be.

Boys are quite emotional, but most of them have a sensible distaste for showing their emotions, and consequently any appeal to the emotions is apt to react in the wrong way. I have learned to distrust any boy who is an exception to this rule, just as I am somewhat afraid for a boy who is conscious of his mental processes or his religious needs, and I believe that the deduction is sound, and that no effort that the religious teacher makes, that does not take this into consideration, will be of permanent value. Religion ought always to be presented as a thoroughly practical subject. What a boy believes is not nearly so important as what his belief induces him to do. I believe in teaching him the life of Christ only from the standpoint of the inspiration it offers him to make more of his own life.

Boys are much more conservative than their elders. What frightens them away from so-called religious belief is the thought that they must accept all of the traditional doctrines of the church, that belief in such doctrines is essential not only to membership in the church, but to being considered religious or to having any share in religious life. As a result these doctrines, instead of being essentials, have become the great obstacles to religious faith. The average boy, and man too, seems to himself to be not only heterodox but a hypocrite, and hardly sees what room there is for him in the church.

I have asked numerous boys whether so-called religious instruction meant anything to them. The answer has been with remarkable unanimity that the thought of it holds a great attraction for them, and that they would be greatly interested in it if they could

only see some connection with life. What a serious arraignment of those who are responsible for the religious training of our young boys and men!

The average boy is a great idealist. He yearns for what is fine and big and generous. He is very critical of himself, even when he seems most indifferent in his conduct; in fact he is so hard on himself that he is apt to think that there is not enough moral grace in him to assure his overcoming the particular habit that is the object of his condemnation. He is everlastingly grateful to the person who can, without lowering his standard, point out to him the hopefulness of his struggle, and in this way give him the strength and the moral courage that he needs to win his fight. The average boy does not even suspect that these aspirations of his are religious. To him religion has been identified so closely with the superhuman and abnormal, with the non-understandable and the unbelievable, with the mystic and the dogmatic, that he misses the opportunity to enrich his own aspirations for something better with the consciousness that he is listening to the voice of the divine within him.

PRIVATE SCHOOLS

THE CURRICULUM OF RELIGION

REV. HUBER GRAY BUEHLER, LITT.D.*

W. G. Sleight, lecturer on Education under the London County Council, and a leader in modern educational thought, points out in his recent important book on Educational Values and Methods that education, complete, must give training in three different fields: First, it must teach concepts of methods, that is, it must show boys and girls how to use their minds; secondly, it must teach and transmute into habits such quasi-ideals as neatness, promptness, accuracy, and observation; thirdly, it must teach true ideals, such as honesty, obedience, duty, purity, patriotism, self-sacrifice and make them controlling forces in the pupil's life. It follows as the night the day that a school desiring to give true education must include in its curriculum our chief source book in pure ideals, the Bible.

In the very forefront of religious instruction in private schools, I place the memorizing of great passages that set forth noble ideals in perfect and undying language. A great teacher of literature, who was once asked how he would go about teaching a poem, replied

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that he would begin by reading it aloud, and if it was a beautiful poem, he would read it again, and if it was a *very* beautiful poem, he would have it learned by heart. Many of the finest things in the Bible cannot be better taught than by having them learned by heart. Their meaning is so clear that they need no commentary.

We certainly cannot do better by our pupils than to have them learn by heart the sayings of Jesus as did his first disciples. Even mystical and paradoxical sayings fixed in the mind in youth become precious possessions in after years when experience reveals their meaning. I should like to have boys and girls, when memory is most active, lay up a large store from the following passages:

MATTHEW.

4:1-11. The Temptation.
 5:1-12. The Beatitudes.
 5:13-16. The Salt of the Earth.
 5:27-32. The Law of Purity.
 5:33-37. Swear not at all.
 6:1-15. Do not your righteousness before men.
 6:19-34. The Lilies of the Field.
 13:1-12, 18-23. The Sower.
 13:24-32, 36-43. The Tares and the Mustard.
 13:44-50. The Kingdom of Heaven.
 16:24-27. Whosoever would save his life.
 18:1-7. Except ye become as little Children.
 18:21-35. The Duty of Forgiveness.
 22:30-40. The Great Commandment.
 25:14-30. The Talents.
 25:31-46. The Sheep and the Goats.

MARK

10:13-16. Suffer the little Children.
 10:17-31. The Young Ruler.
 12:41-44. The Widow's Mite.

LUKE

2:8-14. The Announcement to the Shepherds.
 2:40-52. The Visit to Jerusalem.
 6:27-36. The Golden Rule.
 6:41-49. The Mote in thy brother's eyes.
 9:57-62. No man, looking back.
 10:25-37. The Good Samaritan.
 12:13-21. The Ground of a Certain Rich Man.
 14:7-14. Sit not down in the chief seat.
 14:16-24. The Great Supper.
 15:3-10. The Lost Sheep. The Lost Coin.
 15:11-32. The Prodigal Son.
 18:9-14. The Pharisees and the Publican.

JOHN

4:23-24. God is a Spirit.
 14:1-3. Let not your heart be troubled.
 15:1-14. The True Vine.

ACTS

17:16-34. Paul at Athens.

ROMANS

5:1-11. Justified by Faith.
 8:31-39. If God is for us.
 12:1-21. I beseech you, therefore, brethren.
 13:1-4. Subjection to the Higher Powers.
 13:8-10. Love the Fulfillment of the Law.
 14:7-13. No man liveth to himself.

1 COR.

3:16-17. Know ye not that ye are a temple of God.
 4:1-5. Judge nothing before the time.
 10:12-13. Let him that thinketh he standeth.
 13:1-13. Love.
 15:35-58. How are the dead raised?

2 COR.

4:16-18. Our light affliction.
 5:1-10. A House not made with hands.
 9:6-10. Generosity.

GAL.

6:1-10. Bear ye one another's burdens.

EPHES.

4:25-32. Putting away falsehood.
 6:1-4. Children, obey your parents.
 6:10-18. The Armor of God.

PHIL.

2:5-11. The Mind of Jesus.
 4:8-9. Whatsoever things are true.

1 TIMOTHY

6:6-19. Godliness with Contentment.

HEB.

12:1-2. The Cloud of Witnesses.

JAMES

1:2-15. Count it all joy.
 1:19-27. Pure religion and undefiled.
 2:14-18. Faith without Works.
 3:2-12. The Tongue.

I PET.

4:12-16. The Fiery Trial.
 5:5-11. Gird yourselves with Humility.

2 PET.

3:8-18. One day as a thousand years.

I JOHN

2:1-6. Whoso keepeth his word.
 2:14-17. Love not the world.
 3:13-24. This is his commandment.
 4:7-21. God is love.

REV.

7:9-17. Arrayed in white robes.

Selecting memory passages from the Old Testament is less easy because one has to hunt longer for them. I think a selection might be made from the following list:

POSSIBLE MEMORY PASSAGES FROM THE OLD TESTAMENT

EXODUS

20:1-17. The Ten Commandments.

DEUT.

8:7-14, 17-20. Warning to a Prosperous Nation.

JOB

36:26. Behold, God is great.

JOB

37:14-16, 22-23. Stand still, and consider.

PSALMS

1. Blessed is the man.
 8. O Lord, our Lord, how excellent is Thy name.
 19. The heavens declare.
 23. The Lord is my shepherd.
 24. The Earth is the Lord's.
 46. God is our refuge and strength.
 51. Have mercy upon me, O God.
 90. Lord, thou hast been our dwelling place.
 91. He that dwelleth in the secret place of the Most High.
 93. The Lord reigneth.
 95:1-7. O come, let us sing.
 100. Make a joyful noise.
 103. Bless the Lord, O my soul.
 130. Out of the depths.
 139. O Lord, thou hast searched me.

PROVERBS

1:7-10. "The fear of the Lord is the beginning of knowledge."
 3:1-20. "More precious than rubies."
 4:7-9. "Wisdom is the principal thing."
 4:13-19. "Take fast hold of instruction."
 4:23. "Keep thy heart with all diligence."
 6:5-11. "Go to the ant."
 7:1:5; 25-27. "The strange women."
 23:29-34. "Who hath woe?"
 31:10-31. "A good woman."
 Numerous single proverbs, carefully selected.

ECCL.

11:7-12:1-7. Rejoice, O young man.

ISAIAH

4:20-21. "Woe unto them that call evil good."
 26:2-4. "Open ye the gates."
 40:6-8. "All flesh is grass."
 40:26, 28-31. "Lift up your eyes on high."

JER.

9:23-24. "Let not the wise man glory."

MIC.

6:6-8. "Wherewith shall I come before the Lord?"

If our boys and girls could leave school with the great sayings of Jesus and the Old Testament writers stored away in their minds, the problem of religious education in schools would be largely solved.

But the memorizing of passages is not enough. This is a scientific and inquiring age (for which we should be glad); and our children have a right to some knowledge of the why and wherefore

of our Christianity. Therefore, in addition to the memorizing of great passages, I think our private schools should teach the history of the Hebrew people as a background for our Christian religion. The history of the Hebrews should be taught, like the history of the Greeks and Romans, as a part of the history of ancient times, and not as something separate, sacred, scriptural, "holy." It should be taught with all the skill and attractiveness that are now lavished by school authorities and publishers on the history of other peoples. It should bring into bold and vivid relief the important steps by which the Hebrews became our religious teachers, and omit details that are merely Jewish and without world significance. The course in Hebrew history should be everywhere correlated to the only things which make it worth while for us, namely, the Bible and our religion. Our pupils should know how the important biblical characters are related to the periods in Jewish history. This history of the Hebrews should, of course, include some instruction in the political and physical geography of Palestine and adjacent countries.

In addition to requiring passages to be learned by heart and teaching the history of the Hebrew people, private schools should teach the main facts in the history of the Bible as a book and a few outstanding facts regarding its literary forms. These things when properly presented are interesting and helpful to young people. The main difficulty has been the lack of good text-books of sufficient brevity. Only college professors have the necessary scholarship to write such books, and they find it difficult to get down to the school level. Some recent text-books present the main facts admirably, but they contain too much besides. All the biblical introduction and literary criticism that schools need may be presented in a hundred pages. These pages should be lucid, interesting and scholarly, so that what is learned from them in school will not have to be unlearned when the pupil pursues the subject further.

In addition to memory passages, Hebrew history, and the main facts about the Bible as a book, private schools should make sure that their pupils know the Old-Testament stories, with their ethical teachings. In Lowell's words, "the Bible is crammed with life from cover to cover. You can't put a needle in it anywhere and not draw blood." The biblical stories should be made as familiar as the famous stories of Greece and Rome, and their lessons pointed out. The great characters of Hebrew history should be made real and human, and inspiring to the pupil.

Finally, as I put in the forefront of our teaching the memorizing of the saying of Jesus, so I put at the end, as the glory and crown of our work, the teaching of His life and example. Everything else

may be omitted if need be; the life and sayings of Jesus may on no account be omitted. No other sayings are so important as his; no other life is so heroic; no other example so inspiring; no other life is so full of the pure ideals which education should implant. The life of Jesus should be taught in a scholarly way with frank facing of the facts as they have been made known by modern scholarship. We defeat our own end if we teach the life of Christ in such a way that our teaching has to be revised in college. I do not mean, of course, that we should teach everything that it would be proper to teach to more mature minds; but I do mean that what we teach must be taught with courageous facing of facts. School boys and girls are more than eager to know the truth about great religious themes, and the subject has nothing to fear from frankness. The school course in the Life of Christ should make known briefly what modern scholarship has established concerning the record outside of the Gospels; the chief characteristics of the four Gospels, with their dates and main sources; the early training of Jesus; his relation to John the Baptist; the significance of his baptism and temptation; the reasons for his popularity; the reasons for the opposition to Him, the classification of miracles and their real significance; Jesus teaching regarding God and man; what He meant by the Kingdom of God; His social teaching; and the events at the close of His ministry. The Acts of the Apostles, Church History, and the History of Missions may well be taught if there is time; but they are not fundamental.

STANDARDS OF PREPARATION OF WOMEN CHURCH ASSISTANTS

AGNES MABEL TAYLOR, A.M.*

It is the purpose of this paper to present some facts gathered from recent correspondence and personal conferences with assistants, ministers, board representatives, and training school heads of various denominations. A study has also been made of the catalogs and other literature issued by thirty-four training schools in the United States and Canada which offer courses for the preparation of women as home missionaries, deaconesses, or salaried workers in local churches. The effort has been made to classify this material in such a way as to show the expansion of the movement calling for trained women leaders; a differentiation of the

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types of church assistants; the qualifications required and commended by those employing such workers; the preparation now available in our training schools to those choosing this profession; and the recommendation of standards of admission, graduation, method, and courses which are to be expected of training schools of the first rank.

I. EXPANSION

Women assistants are helping an increasing number of churches to "express their expanding life." Dr. Hubert C. Herring, Secretary of the National Congregational Council, at the organization meeting of the New England Branch of the Congregational League of Church Assistants in May 1916, said: "Congregationalists have been working for several years with the problem of organizing and developing woman's service for the church in forms adapted for our denomination and time. In the work of the pastor's assistant we are now facing a definite and purposeful field of service."

In 1910 The Congregational Woman's League of Church Assistants was organized. In 1914 the National Council took steps to investigate the work of salaried women workers in Congregational churches which resulted in 1915 in the formation of the National League called the Congregational League of Church Assistants with headquarters at 14 Beacon St., Boston. The object of the League is "the promotion of the interests of the Congregational Churches, especially in matters relating to the service rendered by salaried women workers; to enable the churches seeking such assistance to come into communication with workers, and workers seeking situations to come into communication with churches; to enlist suitably trained women in this type of service and to further their welfare and usefulness." Some results of this organization are suggested in *RELIGIOUS EDUCATION* of February 1917 in the article by Mrs. Henry W. Hunter on "The Work of the Church Assistant." The names of 155 salaried women workers in Congregational churches appear in the Congregational Year Book for 1915. There are more calls for graduates of our training schools, especially for those who have had college preparation, and who combine in themselves charm of personality, adaptability, breadth of interests and physical vigor with real consecration, than we are able to supply.

Baptist churches are beginning to call for trained women assistants. The president of the Baptist Missionary Training School of Chicago received from Baptist ministers during four months eighteen letters asking that trained women be recommended for positions as church assistants. None were available, although at

least sixty of their graduates are doing church work as church secretaries, church missionaries, or pastor's wives.

Several Methodist Training Schools which at their organization offered missionary and deaconess preparation have added courses to equip students "who will become pastors' assistants," or "workers in various forms of church activities." The Chicago Training School alone has trained 1200 deaconesses, most of them in the Methodist Episcopal Church. The Deaconess Movement in American Methodism arose in this school. While the demand for deaconesses is always in excess of the supply, the following extract from a personal letter from the assistant principal of the Chicago Training School is significant: "Certainly within the last quadrennium fewer women entered deaconess work than during the preceding quadrennium. I think that one reason for this is the other attractive openings that there have been recently for young women, the more attractive to many, perhaps because of the salary attached. whereas, deaconess work, as you know, is unsalaried. There is no doubt in my mind that the deaconess garb has also tended to keep young women out of work There is going on now, within the movement itself, a quiet revolution, which will end, I believe, in such adaptations as will make for a permanent woman's organization in the church. As you will see, the deaconess work is in a sort of crisis and it is perhaps hardly the time to appraise it." One must here pay tribute to the great contribution of deaconesses, Episcopalian and Presbyterian as well as Methodist, to the oncoming recognition of the place of religiously trained women as church workers, teachers, nurses, institutional directors, evangelists and community friends.

In the annual report of the Presbyterian Board of Education to the General Assembly of 1911 twenty-one pages are given to the subject of Training Schools. A few sentences indicate the attitude taken: "The Church is facing a revolutionizing movement in lay activity. The time has apparently come for a large introduction of lay leadership in the conduct of the church. The time has passed when any church can afford to allow itself to depend upon the voluntary efforts of its laymen." Presbyterian training schools are laying strong emphasis upon training lay leaders who shall "assist the pastor in developing his vision of the church to a working plan; in relating individual members to the tasks of the church, and in supervising their work as directors of religious education, pastors' assistants, etc." They also have courses for training workers as "financial secretaries, office assistants, visitors, Sunday-school teachers and those directing work among special groups in the church

and community." During the last twelve months the Presbyterian Training School in Chicago has had as many as twenty calls for pastors' assistants and church secretaries which could not be supplied.

II. TYPES

Women church assistants are known by a variety of titles. These are Director of Religious Education, Director of Young People's Work, Church Secretary, Church Visitor, Church Missionary, Deaconess, Social Worker, Pastor's Assistant or preferably Church Assistant, and various denominational and interdenominational officials.

The activities connected with these positions vary greatly in different churches. A few typical illustrations are selected from the many reports received from such workers in several denominations. One Director of Religious Education writes "My own personal work in religious education has consisted almost entirely of supervision, arranging for courses of study in several organizations, securing the right teachers for the right classes, planning for teachers' meetings, conducting teacher training classes, story-telling groups, and organizing mission study classes, which have been conducted by members of the congregation. I have prepared supplementary outlines of study for the Sunday school on the history of our Congregational societies, and a set of outlines on Social Service in Our Community, as well as arranging for supplementary memory work in Bible for the younger classes."

A Director of Young People's Work has been successful in reclaiming the young people who had been rapidly dropping out of the church activities, and in giving them training for leadership. They are learning to lead devotions, do committee work and keep records, and to share their advantages and pleasures with those less fortunate. Some of their activities are helping a settlement playground, managing a church paper in all its details, dramatic work, junior and senior choirs, the Sunday-school orchestra, and Red Cross work. All departments of the school enjoy missionary education and through-the-week social service work under her direction.

Another, called Secretary of Young People's Work, reports twelve organizations of young people. She has charge of a junior department of one hundred and sixty. She directs Camp Fire Girls, and the social affairs of the young people's choirs, and goes camping with them in the summer, in addition to a great deal of calling. This same church has a Secretary of Adult Work who tries to get every member of the church into the Sunday school. She

has one hundred and sixty in the Home Department. She keeps in touch with all the adult organizations, including the Brotherhood, looks after the church register, and charity work. Her Mothers' Auxiliary is made up of the poorer women of the church but is self-supporting. The Secretary is doing much to improve the home-life of these women.

A Church Secretary "attends to the correspondence; files letters, sermons, and publications; card-indexes the church membership, prospective members, new families, calling and mailing lists; keeps official records of baptisms, marriages, funerals, members received." Most secretaries do parish visiting and some Sunday-school work also.

One Parish Secretary, in addition to office work, mission study classes, and supervision of calling on new people by church members, has charge of the financial work of the church, "recording the weekly subscriptions on individual cards; banking the money, making out the checks, sending out statements every quarter to all subscribers, and looking after the ordering of all supplies and the bills for the same."

Church Visitors write of "combing the hair of a sick woman," "taking a wayward daughter to the Juvenile Court," "bathing a little child," "showing a mother how to make over garments," "having heart to heart talks with mothers and growing girls," "helping to develop young people into leaders," "keeping in touch with all existing social agencies," "directing service and funds of societies able to help the poor, sick, and foreigners in the parish."

A Church Missionary, having charge of the Armenian Department of a large church reports "a flourishing Women's Bible Class, fifty Armenian children in the Sunday school, a large Cradle Roll, little relief work needed, and hundreds of calls made." Another missionary in a Polish church does a great deal of charity work. One hundred have been added to the Sunday school, and a children's church organized. She has a Camp Fire group, four choirs, a Home Department of forty, and a club of thirty street boys. Her great aim is neighborliness. Other Church Missionaries receive their salaries from City Missionary Societies but are none the less church assistants.

A Deaconess writes from Idaho, "I still think I would rather be a rural deaconess than anything I know of. I love my people and consider it a great privilege to come in contact with the young people as I do through the organized classes. I believe personal work counts but I know that it must be linked up with social service to make it stand." Another in Utah says, "My singing has

done more to open their homes to us than anything else. I have organized a club of adult ladies who wished a course in child psychology. I have a sewing class of girls and twenty-seven children in the kindergarten." Another in Illinois has a committee on social service composed of official Board members, doctors, dentists, and nurses of the church who take care of the poor in the church, charging only for the material used."

Few churches have large enough staffs to include a special Social Worker, although occasionally they are called for. A number of graduates of training schools are doing notable work in social service. Others are denominational and inter-denominational officials of worth.

Pastors' Assistants report a variety of activities such as canvassing the neighborhood, organizing Endeavor Societies, grading and teaching Sunday schools, and Industrial schools, training teachers, helping missionary organizations, and Mothers' clubs, doing office work, conducting a story club and travel class, calling on sick and poor, attending many church services, leading the singing, and, as one expressed it, "finding a task for each one so as to keep him busy and happy," and in the words of another, "helping to make the Church and Parish House 'the Father's House' to all who come."

III. QUALIFICATIONS

Letters of commendation of the work of training school graduates by ministers employing them speak most often of personal qualities such as "consecration," "vision of service," "discretion," "accuracy," "breadth of view," then of "thorough knowledge of church and Sunday-school problems," "secretarial ability," "knowledge of economic and social problems," and of "thorough training in Bible and missionary education." "Practical ideas and methods" are appreciated.

Nearly two hundred letters from ministers stating their requirements for a church assistant reveal the greatest anxiety concerning her personality. She should be "good-looking," "refined," "attractive in appearance," "resourceful," "tactful," "adaptable," "wholesome," "sympathetic," "healthy," "patient," with "initiative," and "strong Christian purpose." As a training school student once said, "She should be a combination of all the cardinal virtues plus every minor virtue known to the mind of man." "Efficiency in religious education," "ability to train Sunday-school teachers," and "to take charge of activities of children and young people," seem to be indispensable. "Knowledge of stenography and typewriting,

of card catalogs, and church publications" are asked for by the majority, although only part of the time is to be spent in the office. A practical knowledge of sociology, including the making of a survey, and co-operating with community social service agencies, and helping in the homes is asked for by some. One writes "I want a woman who understands the genius of Jesus' program or ideal, who recognizes the place of the individual and yet grasps the social significance of the kingdom enterprise." The majority of the letters from Baptist, Methodist, and Congregational ministers insist upon the "historical view-point of religion and the Bible." Several insist that no one without a full college course will meet their needs. Musical ability is sought for, especially singing, leading children's choirs, and piano-playing. Always she must be an "earnest Christian," with "strong Christian purpose." One writes, "I want a woman who can deal religiously with people, who knows how to talk with individuals to win them to Christ, who can teach young people what church membership implies, who can supply optimism and faith in a sick room, who can deal intelligently with people who are caught in the partial truths of New Thought and Christian Science."

Reports from thirty-eight college, normal, and high school graduates of the Baptist Missionary Training School, Chicago, most of whom are now pastors' wives or home missionaries, show that in the light of their experience they now wish they had taken courses in Organization and Methods of Church Work, of Young People's Work, of Mission Study; in Social Service such as The Church's Relation to the Poor, Sick, Insane and Criminal, The Industrial Problems, Social Groupings in a Community; Bookkeeping, Typewriting, and Church Finances; Instrumental Music, Public Speaking; History and Principles of Modern Denominations, Comparative Religions, and Non-Christian Faiths in America.

IV. STANDARDS OF PREPARATION

These facts regarding the increasing demand, and the types and qualifications of church assistants reveal the necessity for preparation of a thorough, broad, practical, and deeply spiritual nature. Twenty-five out of the thirty-four training schools investigated offer specific courses to equip students for positions as *Pastors' Assistants*, "Church Workers," "Deaconesses," "Directors of Religious Education," and "Social Service Workers." In the opinion of the writer the time has come when the Training School department of the Religious Education Association, should after thorough discussion, recommend and work rapidly toward certain standards

of admission, graduation, method, and curriculum. As a basis for discussion the following standards are proposed:

1. For admission, Christian character, good health, age at least twenty, and graduation from high school, are indispensable. Additional training or experience in business or teaching are desirable. Four years of college work affords the best foundation.*

2. For graduation, the standard should be satisfactory completion of a two or three year course for high-school graduates, and a one or two year course for college graduates, the school year being from thirty to forty weeks with fourteen to eighteen sixty-minute hours of recitations, lectures and practice work, and the basis of reckoning credits four hours a week of recitations in each subject.†

3. The standard curriculum should include departments of Bible, Religious Education, The Church, Community Service, Missions, Business, Practical Work. Under this head it may be suggested:

(a) It is significant that the training schools which line up with the Religious Education Association have caught the vision which compels the combination of scientific method with the religious spirit. Letters received from many denominational leaders approve the historical method of Bible study emphasizing practical considerations rather than critical. Letters from graduates of training schools employing this method express gratitude for this kind of training. (b) The Religious Education Department may include courses in history and materials of religious education, and in organization and methods of Sunday-school work, psychology, child study, principles of teaching, teacher training, practice teaching, public speaking and Bible story-telling. (c) The Church department may include courses in church history and organization, denominational agencies, methods of work with children and young people, finance, efficiency, and music. (d) Community Service may include sociology, survey-making, parish visiting, home

*This involves reducing to a minimum the number of exceptions to a complete high school course. The phrase "or its equivalent" has been overworked. It also means the elimination of preparatory departments. The Baptist Missionary Training School, Chicago, is aiming to do this by admitting no American girls to the preparatory department, and admitting no more than twelve foreign students next year, in addition to the twelve now enrolled. Five years ago 75% of B. M. T. S. students were not high school graduates. Now over 75% are high school graduates and 10% are college and normal graduates.

†Several schools have recently increased their requirements to three year courses for high school graduates, and two year courses for college graduates. The number of college graduates enrolled exceeds those of former years. Degrees are offered at the end of two years to those entering with A. B. by the following schools: Chicago Training School (M. E.); Chicago, Ill., B. R. S., Bachelor of Religious Service; Presbyterian Training School, Chicago, Ill., Ch. E., Master of Christian Education; The Woman's Baptist Missionary Training School, Louisville, Kentucky, grants B. M. T., Bachelor of Missionary Training at the end of its two year course and M. M. T. at the end of its three year course. The Hartford School of Religious Pedagogy awards college graduates Pd. B., Bachelor of Pedagogy, for two years of work and a thesis, and Pd. M. Master of Pedagogy for three years of work and a thesis.

economics, industrial arts, nursing, club management, physical training, American city and rural problems. (e) The department of Missions may consist of courses in home and foreign missions, organization and methods of mission study, missionary education in the Sunday school, comparative religions, comparative denominations, and non-Christian faiths in America. (f) Business involves stenography and typing, accounts, filing, card-indexing, proof-reading. (g) Practical work should include all possible observation of religious, social, civic, educational, and philanthropic agencies, and a great deal of normal practice work in churches, missions, settlements, playgrounds, and industrial schools. (h) Specialization in the preparation of church assistants in training schools should be mainly along the lines of Church and Sunday-school administration and community service, with greatest emphasis upon normal practice teaching. The Council of Religious Education at Buffalo in 1915 reported that "The future leader of the church must know real children, actual teaching, and actual supervision and administration."

CHILDREN AND CHURCH

BRINGING THE CHILD INTO RELATION WITH THE CHURCH

EGBERT LE ROY DAKIN*

We are not thinking primarily of bringing the child into the membership of the church, though this specific matter needs careful thought. While a large percentage of our young folk are never brought into the church, the more painful fact is that many of those who are brought in do not grow up with such a spirit of loyalty to the church as guarantees efficient Christian living. No treatment of the subject can be satisfactory which fails to recognize the unitary aspect of the problem. The essential problem is this, how can the child be brought into such relations with the church and its ministry as to secure a glad, continuous, and growingly intelligent self-identification of the child with the church and its cause?

Already the child has been won to the Sunday school and usually has a fairly wholesome appreciation of the school. A part of our problem however arises out of this very fact. How can we make sure that the child will love the church first, and come to think of

*Mr. Dakin is the minister of The Baptist Temple at Logansport, Indiana, and a member of the Northern Baptist Commission on Religious Education.

Sunday-school work always and merely as a function of the church only, and so, as only a portion of what their church has for them, and of what they desire to share of its regular ministry? How can we secure a permanent self-identification of the child with the church, so that membership will be a normal step in the development of his life, and membership itself marked by such a reliability and fine loyalty as inevitably spells worthfulness to oneself and to others?

The task before us is clear. The church must make goodness more attractive than wickedness, so that the growing child shall find the lure of the church's fellowship and service more appealing than anything any enemy of the soul's highest welfare can devise. If this cannot be done we are fighting a losing battle.

The only sure safeguard and guarantee for the future stability and vitality of the church lies in securing the deliberate and eager self-identification of the child with the church. To use any other force than the inner compulsion of the child's desire is only to defeat our purpose. Our problem therefore involves keeping the child's desires keenly alive and through the ministry of the church providing unmistakably for their certain and continuous satisfaction.

It will not be possible however to effect such a readjustment in the ministry of the church as will make toward the effective and natural relation of the child to the church without a solution of the following very practical difficulties: First, the selfish adultism on the part of pulpit and pew which assumes that the sermon is the factor of primary importance in the ministry of the church. Second, a wholly inadequate appreciation of the absolute need of winning and holding the children by means of the charm and appeal of the ministry of the church itself. Third, the Sunday-school habit, which has led adults to suppose that the duty and desire of the church in respect to the young is being accomplished through the Sunday school, and at the same time has led the young to suppose that the Sunday school is the only part of the ministry of the church intended for them. Fourth, the popular concept of a successful church as one which is content to rejoice over the wayward reclaimed and the coarse and wicked redeemed and seemingly to forget that to win and hold the children true to Christ for life is to do an infinitely more significant and miraculous work. Fifth, the entire separateness of the Sunday school from the church. The Sunday school is usually held before or after the church service with a recognized interim, under lay leadership entirely, the pastor often never appearing in the Sunday-school room and having

no effective official relation thereto. The school having an entirely separate hymnal, a separate offering, a separate place of assembly and a form of service often exactly duplicating the service of the church, thus reducing to a minimum any desire for the public service of worship.

It is clear that if ever the child is to be effectively related to the church some definite changes must be effected. First of all, we must develop a new understanding of the function of the church, and of what constitutes success for the church, and above all we must break down the barriers between the Sunday school and the church, and between the Sunday-school service and the church service. We must set the church first in the child's thought. We must develop love for the church, loyalty to the church, and deep-seated habits of attending the church, supporting the church, and identifying one self always with the church rather than with any department of it.

The church must be a children's institution as continuously vital to the child's life as the home, while it is at the same time as invitingly normal to an adult life as the family. The church may become a human institution, neither masculine nor feminine, neither distinctly for children nor for adults, but one where folk of all ages find freedom of expression so challenged and aided that the highest and truest joy and development of which the life is capable is steadily experienced. That is our task, and that is certainly what our divine Master yearningly desires.

Some attempts have been made to bridge the chasm between the Sunday school and the church. "Go-to-Church" bands often secure the attendance of considerable groups of children, but no such scheme ever accomplishes any very permanent results. Two important attempts have been made through the "Children's Church," which is usually held simultaneously with the adult church-service, and the "Children's Sermon" given in the early part of a regular church service. Of the two methods the latter is much to be preferred; but neither can possibly achieve the desired end so long as the separateness continues and the feeling that the church service proper, and so the church, is for adults, still abides distinctly in the child's consciousness.

The child cannot be effectively related to the church except through such a vital participation in the public services as will make him feel that it is as distinctly and truly for him as for his elders. This end is not likely to be attained so long as the program and work of the Sunday school is thought of as mainly for the child and its service is in the main a duplicate of the public service of

worship. It is evident therefore that the first step is to make the Sunday school essentially a school, and to make worship primary in the service of the church. The second step would naturally be to transfer to the service of worship all those features of the present Sunday-school ministry which would create a desire to attend the service of worship or would be calculated to effect a sense of identification with the church and to cultivate a growing appreciation of its worth to oneself and the world.

Clearly then, any real advance must be a progressive attainment. What may be termed a "united service" offers genuine possibilities in the hands of careful and patient leaders. Such a service involves a school session under departmental leadership followed by an assembly period for church family worship using a common hymnal and having a single offering and message from the pastor. A beginning can be made by eliminating the closing exercises of the Sunday school and pushing forward the time of worship accordingly, combining the closing of the school with the opening of the worship service with the following elements: music, Scripture readings, prayers, and a special message to the young. A farther step can be taken by having the offering of the worship service before the young folk are excused. A still further and more vital step, can be taken by the elimination of the offering from the school session and the use of the same offering envelope for the young folk as for the adults, the offering being taken at the worship session. The final step would be to substitute the sermon for the young folks message. Among the many advantages of such a service are the following: The whole family is together at the church service; the church's idealism, spirit and program is kept before the child; the pastor becomes the child's pastor, and the church his church, and the child is invariably found at the communion service of the church.

The following, however, are essential conditions of the success of this method of procedure. First, such a conviction of the worth of the results as will enable the pastor to withstand the opposition of unappreciative adults. Second, the loyal co-operation of church officers. Third, the continued good will of parents; this may be maintained by personal visits, letters, prayer meeting talks, and occasional special sermons. Fourth, extreme care in the direction of the services, in the choice of hymns, the vocabulary of the prayers, the length of the scripture lessons, the participation of the congregation in the service, and particularly as to the freshness and vital nature of the pastor's message. Fifth, if with these conditions measurably fulfilled in the local church, the plan could be adopted

simultaneously by the whole group of churches in a given community the most serious difficulty outside the regular congregation would be eliminated.

The actual and most gratifying returns from procedure along this line for a period of three years has convinced the writer that the approach above indicated offers the most promising results in bringing the child into relation with the church.

WAR TIME METHODS

SPECIAL ADAPTATIONS, FORMS OF ORGANIZATION AND METHOD WHICH HAVE GROWN OUT OF THE NEEDS IN CHURCHES AT THIS TIME OF WORLD WAR.

GROUP ACTIVITIES

About two years ago the deaconesses of our church began to develop series of neighborhood groups meeting at the various homes for the purpose of making surgical dressing. Some of the leaders in the work took the Red Cross course of instruction and competent leaders were secured for each group so as to insure the two objects in view, first, to render the service needed by the National Surgical Dressings Committee and, second, to secure the advantages which come through the social fellowship of the group and the expression of the spirit of service. This work has since developed into a larger group of some 40 or 50 which during all of last year met regularly once a week at the Institute building and spent the day in making surgical dressings. A very large amount of work has been turned out and the highest commendation has been received regarding its quality and quantity.

About the middle of last year our Industrial Girls Club voted to devote an evening a week to Red Cross Work. For many of them this meant the abandonment of some recreation which they had previously enjoyed on that evening. Material was secured and the work was done under the same competent leadership as in the other group. It immediately appeared that we were doing something of even more value for the Club itself than we at first realized, for not only the girls but their mothers came, thus helping to bring these employed girls and their mothers together in a work that was greatly needed. This work continued during most of the summer vacation after the other activities of the Club had been abandoned and was resumed promptly at the beginning of this fall.

Another feature of our work, an outgrowth of our Girls Club, is our Saturday Evening Dances conducted under competent and tactful chaperonage which has been very successful in helping to meet the recreational need of these young people. The details of management are largely intrusted to a committee of young people themselves. When they reopened this Fall, this committee first voluntarily increased the price of admission to \$0.25 for each person and then voted that all proceeds over and above expenses should be devoted to the Red Cross War Relief Work. There is no doubt but that this has given new zest to the whole thing and added to their enjoyment the element of satisfaction which comes from a worthy service.

Our Boy Scouts have participated in Liberty Loan activities as is the case almost everywhere. Our Camp Fire Girls have learned to knit, roll bandages and do a good many other things.

The Church itself has placed a War Relief Chest in the vestibule, the funds thereby secured being sent by the committee from the Session to the Red Cross, Armenian Relief, and other objects that come directly from war conditions. The amount deposited in the box each Sunday is announced on the weekly bulletin together with the total which now reaches over \$2,300.

Herbert W. Gates, Director Brick Church Institute, Rochester, N. Y.

CONFERENCES

On the first Sunday of each month the Pastor meets the whole group of Young People from 17 to 30 during the Sunday-school lesson period. This is the group from which our national army is recruited. The problems, perils and needs of the soldier are treated with utmost care. These young folk act in behalf of the church in performing all the ministry of the church to those who have been called to the colors.

Once a month the congregation is gathered in groups on Sunday morning at the regular time for the Pastor's sermon. The group leaders are provided with a few definite matters for the consideration and action of each group. The Pastor meets in turn with different groups and by this means is able to secure an increasing spirit of unity and the more effective harnessing of all the organizations within the church to its central and primary task.

From Sunday to Sunday the Pastor selects different Sunday-school classes to teach and by presenting the regular lesson for the day in the light of the vital incidents and facts of the present is able to kill three birds with one stone: to get the confidence and good-

will of the pupils, to teach the teacher how to teach, and to get to every group in the School a live personal message.

E. LeRoy Dakin, Minister, The Baptist Temple, Logansport, Ind.

GYMNASIUM

We are pushing our gymnasium work with the emphasis upon the physical fitness to meet the demands of this day and particularly of the reconstruction period after the war. Beginning January 1st we start a child-study laboratory fashioned along the lines that Dr. George Dawson is doing in the Springfield, Mass., public schools. The avowed purpose here is to study the individual child more thoroughly so that teachers will be able to develop each child morally and religiously to the utmost. This also rises out of the need of developing each individual to the limit of his power, morally and religiously to meet the demands of the new day.

Further than that, we have told our people that the church rises or falls on its ability to construct moral and religious character adequately when the war is over. In our young people's department, much of the discussion has hinged about the necessity of attacking seriously the problem of a substitute for war in the future.

Elmer E. Thienes, Director, Woodward Ave. Congregational Church, Detroit.

WORSHIP

We are endeavoring to help our boys and girls carry their religious training into their daily lives and to make their patriotism religious as well as their religion patriotic. At the opening of our school on Sunday morning we hold a service in the Church at the close of which the school rises and salutes the flag, making a pledge of loyalty, and then salutes the Cross, making a pledge of loyalty to our Lord. Work is provided in the parish house at which the children are making such articles for the soldiers as their skill enables them to complete, including ambulance pillows, coverlets for French babies, socks, wristlets, sweaters, etc. Prayers are said daily in the Church for the President and those in authority as well as for the soldiers and sailors of the various nations. At the close of each Sunday service the Congregation sings, "Our Father's God to Thee" before leaving the Church.

Charles Herbert Young, Minister, Church of Christ, Woodlawn, Chicago.

SERVICE TO SOLDIERS

The Home Department of the Committee on Education of the Church of the Disciples, Boston, has been actively in touch with the soldiers and sailors who have gone forth from this church as well as with many others in "the service." It has sent "Remembrance Boxes" from time to time containing home comforts, and some word of spiritual uplift, such as a brief sermon, a motto card, or a soldier's prayer. This Church of the Disciples is the church of Mrs. Julia Ward Howe and copies of the Battle Hymn of the Republic printed in card form have been sent by the thousands to our soldiers. In the work of sending the Remembrance Boxes, the church, school and the Lend a Hand Club have co-operated with the Home Department. Mrs. M. Louise C. Hastings the President of the Home Department, Church of the Disciples, Boston, Mass., will send copies of the "Soldier's Prayer" and other cards to those who may inquire. The Patriotic Service written by Mrs. Clara Bancroft Beatley has found its way to many camps. It may be obtained by writing to the Book Room, 25 Beacon St., Boston, Mass.

Mrs. Clara B. Beatley, Director, The Church of the Disciples, Boston

NEW GROUPINGS

The first of September found our senior classes badly demoralized as a result of the war. The strongest teacher in the department had enlisted and our grip on those members who were not directly engaged in war service was slipping. Something unusual was demanded to save the situation. Instead of taking a backward step we decided upon what seemed to us a rather radical move.

After carefully surveying the situation we quietly invited the older intermediate pupils and what was left of the senior department to meet for a conference immediately following the worship period of the school. The plan of organizing a "Senior Class Federation" for purposes of mutual acquaintance and service was then presented. The teachers were already acquainted with the plan, but the decision was left to the pupils. The proposition was discussed most intelligently, and the organization was perfected with an enthusiasm which was surprising. A young man was elected president and a young lady vice-president. Other officers and committees were elected.

The first definite activity of the group was a mutual acquaintance social which proved to be a marked success. We are now

giving a Hallowe'en party for the entire School which promises to yield sufficient money to enable us to send several boys to the state Older Boys' Conference. We are also co-operating in the entertainment of the Older Girls' Conference. We have interested ourselves in a home mission field, and we are planning to send a girl and a boy to the Missionary Education Movement Conference at Lake Geneva next summer.

The new grouping and organization has left a more homogeneous intermediate organization and it has put a new life and enthusiasm into our senior work which has surprised us all.

*Jay S. Stowell, Director The First Congregational Church,
Sheboygan, Wis.*

GENERAL WAR-TIME PLANS

The War Commission for the Federal Council of Churches makes the following suggestions for work in local churches: "Honor Roll; co-operation with Chaplains and Y. M. C. A. workers in the use of the War Roll for soldiers who are converted in the camps; organization of correspondence with soldiers and sailors by the churches; preparation of packages for the soldiers of the Church by the women of the churches at regular intervals; work with the families of enlisted men, in sorrow, in the problems of the home due to the absence of the father or to his death, work with children to prevent juvenile delinquency."

The Official Bulletin of the General Board of Religious Education of the Protestant Episcopal Church, makes the following suggestions on methods by which churches may co-operate with the army camp work of the Y. M. C. A.: "First, by expressing an appreciation at home of the work done by the Y. M. C. A. in connection with the camps. Despite the criticisms and all the needs of adjustment there is no question but what the Y. M. C. A. deserves our heartiest commendation for its efforts to handle and solve a problem of tremendous extent and intricacy. Secondly, parishes should make known to the young men who go from them to the camps that this Bible Study Work is going on and encourage them to take part in it. Thirdly, the efforts of the American Bible Society to secure funds for their war work should be cordially met."

The Y. M. C. A. working under the red triangle at the army camps find their largest problem that of recruiting efficient workers. The "Christian Century" makes this suggestion: "There is one need of the Y. M. C. A. in its service in the camps which should be promptly supplied and that is the need of Sunday-school teachers. There are hired directors of religious education, but the class groups must be taught by volunteer workers. Appeals are going out for

the best men of the churches to volunteer their services for periods of three months for this kind of work.

Ministers and church people should watch the welfare of children in their communities during the war. There are likely to be efforts to evade the laws in canneries, mills and truck gardens. The churches will work most effectually if known instances of evasion of child labor laws, and of lengthened hours for young people are reported directly to the National Child Labor Committee, 105 East 22nd St., New York City. The Federal Council of the Churches of Christ in America, through its Commission on the Church and Social Service, is co-operating with the National Child Labor Committee in its effort to maintain child labor standards which have been secured after many years of effort. The committee has a large force of investigators, and the names of those giving information will be kept confidential if desired. It is important that reports should be based on accurate information and not on hearsay evidence.

WHY THEY SEEK OTHER FIELDS

Pastor of a large church in Chicago sits in his study; enter the Director of Religious Education.

Pastor: "Let's see, Mr. McJones, you have been with us for three months, I think; now what do you regard as the significant accomplishments of this time?"

Director: "As I said in my report to the Board, the development of an educational program for the church is a slow process. But we have made some progress. The Committee on Religious Education is well organized; its members are making an intelligent study of the local situation. Then we now have a regular program of week-day activities for the teen age boys and girls. The church is really leading their free life of the leisure hours. And then—"

Pastor: "Yes, yes; I know all that; you gave a splendid report to the Board. But still we feel we want something more concrete. In fact, Mr. McJones, the Board has studied this matter very carefully, and we find that the definite results are not there, in fact the increase in contributions in the Sunday school does not justify our continuing your work. I am sorry to have you go; but you can see how it is," etc.

The sad part of it is that the above is not a flight of fancy but a record of fact.

HYDE PARK CHURCH OF DISCIPLES* CHICAGO

The following course of study, presented here in the barest outline, has been worked out in detail for the elementary grades through actual class work during the past twelve years. The school is fortunate in having the services of several experts in educational fields.

Special forms of service for the general exercises were prepared and printed six years ago. The hymns, responsive readings, prayers, and responses are arranged for each month and are built upon appropriate events and holidays.

Practical participation of the children in benevolences and missionary activities is cultivated in connection with Thanksgiving, Christmas and other special days.

A Dramatic Club of the younger children, now in its sixth year, is conducted by Miss Miller on Sunday afternoons. The children put Biblical stories into dramatic form, and prepare their costumes and equipment. In working out their own dramatizations they become familiar with the characters and customs in a most vital way. The presentation of their plays for the entertainment of spectators is entirely incidental.

So far as is possible, with limited space and equipment, the elementary grades employ maps, handwork, modeling, sand maps and other aids. Materials are freely employed from the history, literature and religious life of other peoples but because of its inherent religious character and its place in our culture, the Hebrew literature is most prominent. The atmosphere and instruction of the school are not denominational nor dogmatic. It seeks to be reverent, vital and constructive.

COURSE OF STUDY

I. Beginners. Age 5. Kindergarten.

The lessons are built upon the seasons of the year and special days such as Thanksgiving, Christmas, New Year's, Easter and Children's Day. Kindergarten methods are employed.

II. Primary. Three Years. Ages 6-8.

Class I. Early Hunter Life.

A study of the customs and habits of early society with illustrations from Biblical accounts of the early Hebrew people. Materials are also adapted from other sources.

*Edward Scribner Ames, Ph.D., Minister.

Class 2. Shepherd Life.

The nomadic stage. The conspicuous figures and activities are those typified by Abraham, Joseph and David. Handwork, drawing, modeling, and the sand map are used.

Class 3. Agricultural Life.

Hebrew farming, the implements and methods of sowing, reaping, threshing of grain, and use of domestic animals. Stories of Ruth, Saul, Samuel, Rebecca and others. Occupations of milling, breadmaking, weaving and animal industries. The harvest festivals are emphasized.

III. Junior. Four Years. Ages 9-12.

Class 4. Village Life.

Rise of towns and cities as an outgrowth of agriculture and trade. Housing, trade and transportation, government, social activities, dress and arts.

Class 5. National Life.

The development of the kingdom in the time of Saul and its extension under David and Solomon. The relation of the national life of the Hebrews to that of neighboring peoples. War, commerce, intermarriage and diplomacy. Songs, poems, ceremonials.

Class 6. The Moral Leaders in the National Life.

As the kings were studied in the preceding year, the prophets are here seen as figures in the national life,—Moses, Elijah, Amos, Hosea, Isaiah, Jeremiah, Daniel, and others. The pupils are made familiar with the handling of the Biblical material.

Class 7. Girls. The Life of Christ.

The study of this life upon the background of the geography of the country, the life and customs of the times and the messages of the prophets. This study becomes a general summary of the work of preceding years.

Class 8. Boys. The Life of Christ.

IV. Intermediate. Four Years. Ages 13-16.

Class 9. The Church.

The founding and development of the church. The relation of the church to other institutions,—the home, school, business and government. Preparation for membership.

Class 10. The Story of the Bible.

V. Adult.

Class 11. Old Testament History and Literature.

Class 12. New Testament History and Literature.

CHILD LABOR DAY

JANUARY 26, 27 or 28, 1918

If you intend to observe Child Labor Day, write to the National Child Labor Committee, 105 East 22d Street, New York City, and the following pamphlets will be sent you:

No. 276. What shall we do for the children in time of war? An outline of European experience in child-protection in war, and a plea for safeguarding American children.

No. 277. A war measure—Children in farmwork and school gardens. A constructive plan for the use of children in food production, which ensures the welfare of the children.

No. 278. Safeguarding childhood in peace and war. Reprint of a speech by Owen R. Lovejoy at the Annual Conference on Child Labor, Baltimore, March, 1917.

No. 267. Child Labor in your state—A study outline. Condensed facts on child labor in the United States, especially in those industries not affected by the federal child labor law. Contains suggested program for Child Labor Day.

GENERAL RESOLUTIONS OF THE CATHOLIC EDUCATIONAL ASSOCIATION

As our Catholic schools have ever inculcated obedience to law and patriotic devotion to our country's welfare, we are especially gratified at the loyal response of the young men in our colleges and universities to the call of duty in the present national crisis.

In full accord with the views of the President of the United States regarding the continuance of educational work, we urge upon Catholic parents the necessity of keeping in school and college at this time their children who are not called to the service, so that their interests and the interests of the nation may not suffer unduly by the interruption of their studies.

Believing that discipline of the will and character formation are absolutely essential to education, that without them loyalty and respect for law can not be developed in the youth of the land, we take this occasion, in view of our country's present situation, to emphasize these fundamental and characteristic elements of Catholic education.

The normal development and perfection of human personality and the dignity of human nature are the standards by which economic and educational efficiency are to be measured. Where the production of economic goods is adopted as the standards by which human welfare shall be determined, the result is an industrial debasement injurious to the best interests of society and to the essential aims of education.

NEWS AND NOTES

The fifteenth annual convention of the International Sunday School Association is announced for Buffalo on June 19-25, 1918.

There has been established by the National Girl Scouts, a \$500 fellowship at Boston University.

A timely article on physical education and military drill appears in "The School Review" for October.

A plan is under way in Cincinnati to conduct a school for Training Social Workers under the joint auspices of the missionary and the social agencies.

Under the new War-revenue Bill your *contributions* to the R. E. A. are exempt under the income tax, that is such contributions should be deducted from the statement of gross income.

The First Presbyterian Church of Lake Forest, Illinois, issues a calendar by days showing the activities of the church school for the next nine months, and giving an outline of their work, plan of organization and enterprises. The director is Arthur E. Eaton.

The article "Fifteen years of the Religious Education Association" by the Secretary of the Association, printed in the "*American Journal of Theology*" for July, is now available for free distribution at the office of the R. E. A.

The report of the Committee which surveyed the recent Congress of the Federal Council of Churches on Inter-church Relations has been published. It is a highly interesting and most encouraging statement of developing unity. Dr. William C. Bitting is chairman of the committee.

Studies in juvenile delinquency in Great Britain show that since the war began while crime among adults has decreased by one half the conditions among the young have been reversed. Outstanding exceptions were in Leicester and Bradford where there has been a special development in social work.

The Inter-denominational Committee on Weekday Religious Instruction held a "Mass Meeting in the Interests of Religious Education" at Carnegie Hall, New York City, on November 12th. The speakers were the Rev. Ignatius Smith, O.P., Dr. George A. Coe, Dr. John H. Finley and Dr. Judah L. Magnes.

The Canadian Boy Builder, Toronto, contains some good, practical suggestions on methods with groups of boys.

The National Conference of Charities and Correction has changed its name to National Conference of Social Work.

A chair of the Bible has been established in connection with the University of Indiana under the charge of the Disciples Church, with the Rev. Harley Croyle in charge.

Under the title of "Trallegrams," Dr. H. E. Tralle issues a very interesting bulletin giving particulars of his training school and also of the activities of religious education in Kansas City.

We have received forms of patriotic services for use in churches from Mrs. Clara B. Beatley, Church of the Disciples, Boston, Mass.; Rev. C. M. Watson, First Christian Church, Norfolk, Va.; Rev. W. H. Boocock, First Presbyterian Church, Buffalo, N. Y.

The Michigan Conference of Congregational Churches has organized a correspondence course in theology for those ministers who have been denied the privileges of seminary training. The course is three years in length and is presided over by ministers with special fitness and experience.

Western Reserve University is conducting an Institute of Religious Education, with courses in Ecclesiastical History; Philosophy and Psychology of Religious Education; Philosophy of Religion; Problems in Church Vitalization; Introduction to the Literature of the Old Testament. Lectures are given weekly in Mather Hall of the College for Women.

Recently an inquiry was addressed to the members of the National Society of College Teachers of Education and of the National Society for the Study of Education asking for the names of journals "which it would be desirable to have in public libraries." RELIGIOUS EDUCATION was one of the nineteen journals receiving five votes and upward.

The Y. M. C. A. is conducting a campaign for thirty-five million dollars. That is a good deal of money, but if it is to be spent as wisely and helpfully as in the present war-camp work no part of this immense sum should be withheld. The red triangle work in the camps and cantonments is today one of the best demonstrations and most effective presentations of religion; it is doing at least as much as all other endeavors to reveal religion to the soldiers.

The national convention of the Anti Saloon League meets in Washington, D. C. (now a dry city) on Dec. 10-13.

The Y. M. C. A. at the Great Lakes Naval Training Station has over 800 men enrolled in systematic Bible study.

Columbia University is offering a course on Africa, given by Mrs. T. S. Donohugh. The course is planned for leaders of mission study classes.

The Bureau of Education and the Food Administration are co-operating in producing a series of leaflets on "Lessons in Community and National Life" under the editorial charge of Prof. Chas. H. Judd.

The House of Hope Presbyterian Sunday School, St. Paul, Minn. (Ray G. Fletcher, Director), uses a large number of very useful printed forms. Each year the church sends out to its people a complete statement of the work of the school showing its program for the entire year.

The First Presbyterian Church of Atchison, Kans., seeks to encourage Bible study among young people of high-school age. A full scholarship in a Presbyterian college will be given to any young man or woman connected with the congregation who makes the highest grade in the Bible-study courses offered in the Atchison high school. The award is to be made officially by the session of the church.

The following members of Columbia University have been appointed an administrative board of religious and social work, to put into effect the newly adopted plan of unifying and organizing the entire religious and social work of the university: The Rev. Raymond C. Knox, chaplain, and Professors Hamlin (architecture), Woodbridge (philosophy), Erskine (English), Braun (Germanic languages), Hawkes (mathematics) and Van Arsdale (household arts).

The American School Peace League offers two sets of prizes for the best essays on the following subjects:

1. The Teaching of Democracy as a Factor in a League of Nations. Open to Seniors in Normal Schools.

2. How Should the World be Organized so as to Prevent Wars in the Future? Open to Seniors in Secondary Schools.

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the best essays in both sets.

A Christmas Pageant for church schools is announced by Miss Frederica Beard, 3232 Colfax Avenue, Minneapolis.

Rev. Harry Webb Farrington is now in charge of the Demonstration Church School at Calvary Methodist Church, New York City.

The Federal Council of Churches will send for ten cents a sixty-four page pamphlet of practical suggestions entitled "War-Time Program for Every Church and Community."

The Ashland Avenue Baptist Training School, Toledo, is in its fourth year. The attractive catalog shows twelve classes each with courses of from nine to forty lessons. Mr. Charles W. Shinn is the Director.

One gets a view of the effect of the war in Canada from the following extract from a letter from Prof. D. E. Thomas, Alberta College: "Four years ago this autumn when I came to Canada, we registered 75 men in Theology. This year we have 20, and at least four of these are in A2 Military Class and will have to go unless exempted. In the four years we have graduated 40 theological men and exactly the same number have enlisted before finishing. The Presbyterians, who co-operate with us, have sent a similar proportion of their men. Two of our men have returned, each with a shattered arm, and are taking up the work again this fall."

EDUCATIONAL ADVANCE IN ENGLAND

In spite of the tremendous strain of the war, the English government is taking the most important advance steps which it has made since the Bill of 1870, in public education and is appropriating larger sums in support of elementary education than ever before. It is evidently looking forward as shown in the "Report of the Departmental Committee on Juvenile Education in Relation to Employment after the War": "We have to perfect the civilization for which our men have shed their blood and our women their tears; to establish new standards of value in our judgment of what makes life worth living, more wholesome and more restrained ideals of behaviour and recreation, finer traditions of co-operation and kindly fellowship between class and class and between man and man."

BOOK REVIEWS

THE SOCIAL THEORY

A SOCIAL THEORY OF RELIGIOUS EDUCATION. *George Albert Coe.* (Chas. Scribner's Sons, New York, 1917, \$1.50 net.) If ever there has been a notion that religious education is an academic interest, confined to a back-eddy of life or secluded in cloistered quiet, this book is the best refutation of such an error, a refutation not only in its theory but in the evidence it presents of the vital and current nature of the problems of religious education. The dominating concept of this book brings it at once into the arena of present-day educational controversy. One reads but a few pages to realize that the author speaks as a philosopher and sociologist as well as an educator. This is as it should be, but Professor Coe's sociology is much more than a rational synthesis of society; it breathes and glows, it is a social vision; it is facts made radiant by faith in a divine purpose in the world. The democratization of society is seen as the religious ideal with a dominating conviction that in Protestantism "there is, or is coming to be, a distinctive religious principle, that of a divine-human industrial democracy." So that the aim of religious education becomes the "growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein."

The first section of the book sets out with great care the social theory in modern education, and the second part applies this theory to religious institutions. Here the author finds his basis for the theory of Christian instruction as a developing experience in loving which is found in the fellowship of a social group and in the attachments and activities therein. Therefore the "fundamental element in the Christian educative process is the introduction of the pupil to the specific happiness of being a member of a society." This leads to the pregnant suggestion that

It would be a happy circumstance if the term "curriculum" could be understood to mean not merely an orderly succession of ideas or knowledges appropriate to the pupil's expanding experience, but also an orderly succession of enterprises in and through which social appreciation, social habits, and social loyalties may grow into the full stature of the Christian's faith.

A goodly part of Chapter VII, is taken with exposing the popular fallacy that religion "cannot be taught but must be caught." But when Professor Coe tells us just what he means by "taught," it is evident that he includes much that other thoughtful persons have included under "caught." The words teaching and taught have come to have fairly definite meanings, practically limiting them to processes of instruction; here, however, they include the entire directed experience of the pupil and all those provisions which the teacher makes in order that the pupil may catch or unconsciously acquire ideals and habits. The truth would seem to include the two

extremes set forth in this chapter; religion cannot be caught unless it is taught, but it must be caught or all teaching prove inadequate. There is ample ground for the author's criticism of the emphasis on influences and environment which denies the child any real educational experience. When he comes to discuss the curriculum the application of social theory is illuminating. In contrast with the old and the later bases of curriculum making, discarding naturally the recapitulation theory, he states a social-situation basis or method; "a progressive course in social living takes the form, as far as instruction is concerned, of a series of problems to be solved—problems, let it be noted, not imported into the child's world by the teacher, but already in the enterprises and the joys and sorrows of childhood."

Discussing religion in the child's life the author insists that it does not wait until the awakening of some special social consciousness, that there is no break and no difference in moral nature between the young child under Christian nurture and the mature religious life. This is true because religion is a real part of our continuous social life, the life which the child experiences first in the family and which continues normally. He disposes of the recapitulation theory in its mechanical applications to religious education with a thoroughness only justified by the vogue which this theory still has amongst those to whom educational theories are only static tools.

The fact of a chapter on "Sin" may awaken surprise until one gets the author's analysis of its social nature. Then it is likely to be gratefully accepted as a masterpiece of simply stated reasonableness and a revelation of the fundamental problem of education in a democracy.

Sin, then, is rooted in instinct, confirmed by habit, and propagated by informal social education. Let us have no illusions with respect to the cost of democracy. Education for democracy has to face, not only unsocial traits in the child's original nature, but also a social system that brings them out, sustains them, justifies them in popular thinking, and rewards them when they "succeed." What the friends of democracy have to do is to put administrative experience and scientific analysis into the service of the brotherly purpose, and to train children in the resulting concepts and methods as well as in the love motive. The formation of a genuinely common will by deliberation—this is the problem of democracy not only in election campaigns and in the halls of legislation, but also in every schoolhouse, in every home, and in every church school.

As in other instances, so especially in this chapter, the child is the center of interest; we have helpful treatments of some of the larger problems of his character development and the crises of his life. The entire third section might be described as a series of studies in the psychological bases of religious education. Through these studies we reach the consideration of the fundamentals of method developed under the fascinating title "Achieving Character."

Part four deals with "The Organization of Socialized Religious Education" and, naturally, begins with the necessary reorganization of the family as a social institution. The socialization of family experience, possessions and activities and the training of the young

for the life of the family are emphasized. The method in the family is by the organization of a "co-operative group of the deliberative type," in which the problems of the home life are to be met by the cultivation of a common social will.

The chapter on the Church School marks the first departure from the method of consistent development of social theory, for here the author appears to have been drawn into the minutiae of school problems. True, every paragraph has light on some phase of social work, but if the chapter had been devoted to an amplification of the table of "standards and tests" on page 241, we would have had at least a partial answer to our most perplexing question: How can we organize the pupil's social experience in and through the school so that it becomes a progressive realization of the democracy of God? Perhaps the way-faring man might be expected to take the theory of the first part of this book and apply it to the special work of the church school, but the fact is that in spite of grounding in theory few professional workers have developed consistent practice. The crucial difficulty seems to lie in the organization of social experience and especially in so organizing this that it is a real part of that social life of the community in which the church exists. A preceding chapter on "Achieving Character" includes some of the most important principles upon which this program must be developed.

A careful analysis of the American situation as to the relations between instruction in religion and the secular schools is given in the chapter on the State and the Church where the essential theory developed is that of the social responsibility of the state for the young. Among the many discussions of the problems of public education and religious education in their relations this chapter stands out as one of the most succinct, logical and illuminating. This leads to the consideration of the institutional responsibility for religious education in Denominational Departments. The social concept clarifies the purposes of the denomination, vitalizes with high aims its colleges and furnishes a program for the preparation of lay workers and professional leaders. The next chapter surveys the work of the extra-denominational agencies, such as the Federal Council, the R. E. A., the Sunday-School Council, the International Sunday School Association and the work of the larger universities. All these are seen as the results of socializing processes and as necessary to the unity and integration of religious education. Especially in the case of the R. E. A. Professor Coe sees social spirit and ideals at work creating "a forerunner of a unified educational consciousness among Protestant bodies."

In the last section one gets a view of the educational tendencies and emphases in the great religious groups here classified as the Roman Catholic, the dogmatic Protestant, the ritualistic, the evangelical and the liberal. The short-comings and dangers of the last are faced not less candidly than those of the others. All need the

social will to love and the consciousness of the social nature and aims of religion. In fact one concludes that what is needed is an evangelism that goes beyond programs of individual adjustment to apply all its fervor to the splendid possibility of a world-family of God. This concluding section stands next in interest to the opening statement of theory. Its critical analyses of the different outstanding concepts of religion discover the causes of current variations in church programs of religious instruction. Doubtless the concluding words will be quoted frequently but it is to be hoped that the ecclesiastic will not rejoice in them until he has accepted the premises upon which they rest; these words express in striking form the author's conviction on the social and religious necessity for the church in the life of today.

A classified bibliography is helpfully arranged, but the attempt to have it take the place of footnotes seems to be a mistake as it deprives the reader of much valuable aid. Had the author yielded to the temptation of citing his authorities and sources, especially of indicating the means for obtaining further detailed information on special forms of activity, the book would have been enriched.

Scarcely any aspect of education would be more likely to provoke discussion than a statement of the application of the social theories which have been principally associated with the name of John Dewey. But Dr. Coe is doing something quite other than applying particular theories of the learning process; in fact that special subject of controversy is scarcely mentioned; he is applying to religious education the now generally accepted social interpretation of religion. He sees the social theory of education in the light of the religious ideal of a democracy of God, of society organized by the principle and law of love. He asks what will be the results of a consistent application of that principle to the tasks of religious training. The problem is approached with broad, human sympathies, with genial, common sense as well as with scholarly acumen.

The result is a book on the theory and method of religious education which will be, we believe, a guide to all sincere students, a stimulus to all intelligent workers and the herald of a new day in religious training. (H. F. C.)

CHURCH HISTORY

THE FOUNDATION OF MODERN RELIGION.* *H. B. Workman.* The Cole Lectures for 1916 delivered before Vanderbilt University, Fleming H. Revell Company, 1917, p. 249. The subjects of these six lectures are as follows: The church and its task in the middle ages; The dawning of the missionary consciousness of the church; The ideals and antagonistic forces of the middle ages; The dawn-

*The problem of teaching the history of religion is complicated by the paucity of reliable texts on Church History. The situation is well illustrated in this review by a well-known authority in this field.

ing of the modern social consciousness; The monks and their work; Mediaeval educational ideals and methods.

It is well that this work has a sub-title. For the premier title calls for protest. Neither in the middle ages nor in modern times was, or is, Christianity the only religion. Yet Mr. Workman assumes both by implication and method of treatment. It is a pity that he should impose upon an American audience and a wider reading public so perfunctory and conventional an interpretation of mediaeval history as is embodied in these pages. One does not go to Milman and Montalambert to-day for knowledge of mediaeval history. Commonplace interpretations, categorical judgments, half-baked opinions, casual treatment of the subject and positive errors abound. I content myself with taking things in order—and then only samples: p. 12.. The "original home" of the West Goths was not "round the Aral," nor anywhere else in Asia. Alaric did not capture Rome in 408, but 410. The Grand Invasion was not in 409, but 407. It is far from certain that the Alans were "non-Aryan." Barcelona was not the capital of the West Goth kingdom in Spain. The internal condition of Roman Africa, not the pressure of the Visigoths, induced the Vandals to cross the straits in 429. The Roman province of Pannonia was not modern Hungary. Attila's empire never reached to the Baltic. The emperor Justinian died in 565, not 576. The Lombards invaded Italy in 568, not 565. If Mr. Workman had read Dr. Samuel Dill's *Last Century of the Western Empire* (to mention no other work), he would have discovered that the "fall" of the Roman Empire, in the first place was not a swift collapse, but a slow decline, and secondly that its history is explicable without seeing in it "the problem of divine government." To say that it "remains the great mystery of history" is turgid. Mr. Workman's Tennessee audience must have been somewhat amused at his comparison of the proletariat of the Roman cities to the "poor whites" (p. 33). The statement about the Black Death on p. 37 needs large qualification. There is abundant evidence to refute it. It is new to me that the Christianity of the fourth century was unwilling "to accomodate itself to the heathenism around it," and Mr. Workman must be the sole expositor of that theory. Worse still is the statement that "the Roman state as such was . . . above all law, and with a complete claim upon the souls (!) as well as the bodies of each of its citizens" (p. 43). The Roman state never made such a claim. It remained for the church to develop such an authority. Nor was the Roman idea of the state one "of an irresponsible state" (p. 44). On page 45 it is said that "no satisfactory answer is possible" for the successes

of Mohammedanism. One wonders what Mr. Workman has read upon the subject. Harnack's great work is not entitled "History of Doctrine" (p. 50, note), nor is "the victory of Islam still a mystery" (p. 52). Constantine did not make Christianity "the religion of the whole empire"; it is a grave error for the author to perpetuate this fable (p. 59). If Clovis espoused Christianity "because of its stronger super-natural support" he was even more credulous than Mr. Workman. On p. 86 we are told that "among the Slavs the gospel proved the power of God unto salvation." That may be so if it can be proved that the thousands of poor Slavonic peoples whose lands were coveted and who were either cut off or driven out found the road to heaven. But it could as well be said of the Serbs to-day. On p. 91 appears the mysterious country of "Ocoterreich," which for the sake of the reader I hasten to explain is meant for Osterreich.

So far the reviewer has covered 100 pages. There is more than twice as much more which is like unto it. It is time to take in sail and spare the reader—and the reviewer too.

James Westfall Thompson

EDUCATION FOR CHARACTER

EDUCATION FOR CHARACTER. *Frank C. Sharp.* (Bobbs-Merrill Co., Indianapolis, Ind., 1917.) To open this book, by chance, at the caption "How to strengthen the desire to do right" is to be reminded of the author's breadth of vision in the field of moral training. It also helps one to realize the reason for the title of the book, instead of "Moral Training" or the like. Some of the discussions in this book are familiar to readers of RELIGIOUS EDUCATION but here they are seen as part of a carefully wrought theory and scheme of method. Professor Sharp makes it quite clear that he is thinking of something much more inclusive and significant than instruction in ethics; he is not content to analyze character. The means of character development are traced through persons and personal environment, school training, organization and activities, community service, systematic instruction and study. Practically all those problems of conduct which perplex teachers in schools are treated; in fact one wonders that with so great a variety of topics the book gives a unified and readable discussion. The author presents the development of character as knowing the right, desiring to do right and developing the power of doing right. Altogether this is certainly the most helpful, comprehensive single text on this subject in many years. Bibliographies, outlines of courses and series of questions add greatly to its value. (H.F.C.)

THE CHURCH SCHOOL

SUNDAY SCHOOL EXPERIENCE. *Henry E. Tralle.* (Tralle Press, Kansas City, Mo., 1917.) A new edition of an elementary manual that has been quite useful.

SOLUTION OF SUNDAY-SCHOOL PROBLEMS. *D. Carl Yoder.* (Central Pub. House, Cleveland, Ohio, 1917.) Pertinent paragraphs on problems of the school. Practical and often helpful though necessarily fragmentary.

THE INTERMEDIATE DEPARTMENT. *Eugene C. Foster.* (Westminster Press, Philadelphia, 1917, \$0.40.) Another departmental study for officers and teachers. Much helpful advice on the natures of intermediates. A good book for teachers to read.

MAKING THE OLD SUNDAY SCHOOL NEW. *Ernest A. Miller.* (Methodist Book Concern, New York, 1917, 50c net.) A brief record of an actual experience in the conversion of an old-type school to methods of modern efficiency and toward educational ideals.

PERSONAL APPEALS TO SUNDAY SCHOOL WORKERS. *Oscar L. Joseph.* (Fleming H. Revell Co., New York, 1917, \$1.00 net.) Chapters so sensible and usually scientifically sound that one wishes they were less in the form of essays and were cast in some form which teachers would study. They are to be heartily commended especially as a general introduction to the modern view of the work of the church school.

LIFE IN THE MAKING. *W. C. Barclay, A. A. Brown, et al.* (Methodist Book Concern, New York, 1917, 60c net.) This new type of teacher-training text, approved by the Methodist churches, North and South, gives, in chapters by different writers, the purposes and aims of religious training, the characteristics of the pupils and the methods of church-school work in different grades. The language is usually simple and the chapters are evidently designed for persons of ordinary intelligence. On the whole the treatment is educationally sound. The book marks a step forward.

THE PILGRIM TRAINING COURSE FOR TEACHERS, First Year, *Weigle, Winchester and Athearn.* (Pilgrim Press, Boston, 1917, \$0.85 net.) This rather comprehensive course is based upon the scheme approved by The Interdenominational Council, the International Association and the Congregational National Council's Commission on Religious Education. Parts I, The Pupil, and II, The Teacher, are by Prof. Weigle; III, The Message of The Master teacher, by Dr. Winchester, and IV, Organization and Administration, by Prof. Athearn. The first two mark a decided improvement on Dr. Weigle's splendid earlier book, especially as to the method of presentation. Dr. Winchester's section is a combination of the study of the Gospels and the methods and materials of religious

education therein. It is naturally strongest in its presentation of the teaching material. Prof. Athearn applies modern educational theory to the problems of gradation, organization, worship and supervision. The total result is one of our first worthy training texts.

ORGANIZING THE SMALLER SUNDAY SCHOOL. *Lester Bradner.* (Young Churchman Co., Milwaukee, 1917.) Especially prepared for Episcopal schools but of value to all especially in its concrete and detailed treatment of the problem of grading in the small school. Dr. Bradner recommends a two-cycle plan of organization and explains its operation.

ADULTS IN THE SUNDAY SCHOOL. *William S. Bovard.* (Abingdon Press, New York, 1917, \$1.00 net.) Early books on the adult were usually confined to the propaganda for recruiting; here we have the adult as an active factor in the life of the school. His needs, class-methods, training, activities and organizations are intelligently presented in non-technical terms.

A COURSE FOR BEGINNERS IN RELIGIOUS EDUCATION. *Mary E. Rankin.* (Charles Scribner's Sons, New York, 1917, \$1.25 net.) In the Completely Graded Series. The modern theory and essential simplicity of this book will win the approval of the practiced teacher and also make it immediately valuable to the inexperienced. It is a course in a little child's religious life, each lesson very simple and with full details of practicable method of kindergarten work. Children are trained in the art of life in a religious society. Provision is made for the co-operation of parents. Altogether the book presents the best ideals in kindergarten practice applied to the church school.

THE SYMPATHY OF RELIGIONS. *George R. Dodson.* (Beacon Press, Boston, 1917, \$1.00.) Another in the new Beacon Series of Graded text books for church schools. This is designed for students of about twenty years of age, though we believe it will be also useful for more mature men and women. It seeks to show the common religion which underlies all faiths, to bring the student to the broadminded view which sees the spiritual in all. Christianity, the Greek and the Indian religions are treated in a broad, philosophic and quite entertaining manner. One can heartily commend this work not only as a text for classes but as a helpful book for all who would know the spirit of religion.

JESUS-TEACHER. *Frank W. Smith.* (Sturgis & Walton, New York, 1916, \$0.50.) By specific instances the pedagogical methods of Jesus are analyzed and commended to teachers.

THE MISSIONARY EDUCATION OF JUNIORS. *J. Gertrude Hutton.* (Missionary Education Movement, New York, 1917, \$0.60.) Practical, concise, sensible. Shows how the dominant, wholesome interests of Junior children can be directed into educative channels

and made to contribute to the development of character and toward the world friendship in which true missionary spirit consists.

A SCALE OF PERFORMANCE TESTS. *Rudolf Pintner and Donald G. Paterson.* (D. Appleton & Co., New York, 1917, \$2.00 net.) A new and more exact scale for the measurement of intelligence, especially useful in obscure cases. Includes a survey of the development of tests and of progress since the formulation of the Binet scale. The value of the book to the worker in religious education lies in its introduction to the field of tests of mentality and the indication of methods of test and standardization which would be useful in any school. Altogether a valuable contribution to psychological method.

TWENTY YEARS AT HULL HOUSE. *Jane Addams.* (Chautauqua Press, Chautauqua, N. Y.) This is much more than a record of the work which this notable settlement has done; it is a study of the intense problems of poverty—relieved by the experiences that have made Miss Addams such a charming optimist—, it is an informal study of the methods of social neighboring and helpfulness and, unintentionally, a biography of the author. Well suited to adult groups and classes.

THE CHALLENGE OF THE PRESENT CRISIS. *Harry E. Fosdick.* (Association Press, New York, \$0.50.) A stimulating, illuminating answer to the question, What do these world conditions mean to the Christian man or woman?

WHILE SHEPHERDS WATCHED. *Richard A. Maher.* (Macmillan Co., New York, 1917, \$1.25.) A beautiful setting of the Christmas story. The language is poetic and the narrative arranged in a form fitting it for reading aloud to a group in the family.

THE RELIGIONS OF THE WORLD. *George A. Barton.* (University of Chicago Press, Chicago, 1917, \$1.50 net.) One of the series of Handbooks in Religion and Ethics, designed as college texts as well as for the general reader. The study begins with primitive religions and goes on, through Babylonian, Egyptian, Judaism and other great faiths, or groups of faiths, to Christianity. The treatment is principally historical as one might hope for a college text. There is sufficient analysis to give vital significance to each faith. Each chapter is arranged for class work, with references and at the end a series of questions and an outline of students' work. On the whole this is, to date, the best college text, suitable to undergraduate work, which furnishes a survey of all the great faiths.

THE EVOLUTION OF THE HEBREW PEOPLE. *Laura H. Wild.* (Charles Scribner's Sons, New York, 1917, \$1.50 net.) A welcome text in religion. Much more than a course in the Old Testament,

this book goes far back of historical beginnings and traces the story of pre-historic man; it deals with the environment and elements of racial religious life in a systematic manner and it traces the development of the Hebrew type. No systematic following of the biblical text is attempted. A good example of the treatment of this subject just as any other race or people would be treated historically. Will be a useful text in college classes.

THE DEVELOPMENT OF THE KINGDOM OF GOD SINCE THE TIME OF CHRIST. *John B. Ascham.* This course for adults, published in the Methodist "Adult Workers Magazine" is worthy of serious notice. The topics reveal the awakened consciousness of the importance of post-biblical history and the common need for lessons which reveal the present world as God's world. The topics are immediate, practical, imbued with social consciousness and directed to life. The lessons suggest the sacredness of life today and the spiritual reality of the present. They meet in a commendable manner a real need.

PRAYERS FOR USE IN HOME AND SCHOOL. *Frederica Beard.* (George H. Doran Co., New York, 1917, \$0.60 net.) Emphasizing the importance of spontaneity and true reverence in prayer, the contents of this little book are so arranged as to lead to this ideal. Prayers from many sources for children of all ages and for special as well as every day occasions, classified as to ages, and as to morning, evening, personal, social, school, Sunday school, home, kindergarten etc. While one might question the normality of some phrases for children yet the contrast between these and the average Sunday-school prayer gives rise to gratitude to the compiler.

THE WORLD Book. *Prof. M. V. O'Shea, Ellsworth D. Foster & George H. Locke.* 8 Vols. (Published by subscription—Hanson, Roach & Fowler Co., Chicago.) An unusual reference work in that knowledge is popularized and made practicably accessible without losing self-respect. All the common information needed by children and youth in school—and by the greater number of adults—so arranged as to be readily found and so stated as to be easily understood. The title seems to signify that the wide world is here brought to one in book form. The staff of about two hundred authors and editors includes many well-known authorities. In education we have Drs. Bagley, O'Shea, E. C. Elliott, H. B. Hutchins, and Montessori. The articles are frequently accompanied by diagrams summarizing their contents, illustrations and tables. From actual use we can commend this work as dependable, well-arranged and likely to be especially useful in the home where the many questions of children, and the necessities of school work call for a practical reference work.

A YEAR BOOK OF THE CHURCH AND SOCIAL SERVICE IN THE UNITED STATES. *Harry F. Ward.* (Methodist Book Concern,

New York, 1916, \$0.35.) Indispensable to every religious worker who has the social outlook.

THE PHILOSOPHY OF CHRISTIAN BEING. *Walter E. Brandenburg.* (Sherman, French & Co., Boston, 1917, \$1.20 net.) A calm defense of the principal doctrines of orthodox Christianity, neither very original nor very convincing.

A CONCISE HISTORY OF THE PRESBYTERIAN CHURCH. *William Henry Roberts.* (Presbyterian Board of Publication, Philadelphia, 1917, \$0.50.) Treats a subject that ought to have a place in the curriculum of every church school, the history of its particular communion.

HEROES OF THE CAMPUS. *Joseph W. Cochran.* (Westminster Press, Philadelphia, 1917, \$0.60.) Brief biographical studies of twelve college men and one college woman, leaders of men and servants of religion. Designed to inspire students in vocational choice.

THE CHRISTIAN MINISTRY AND SOCIAL PROBLEMS. *Charles D. Williams.* (Macmillan Co., New York, 1917, \$1.00.) Bishop Williams' vigorous style stimulates the reader on every page. He never hesitates to express his inner convictions. The book is not only an essay in Christian social ideals; it is a demonstration of popular preaching.

A WORLD IN FERMENT. *Nicholas M. Butler.* (Chas. Scribner's Sons, New York, 1917.) Papers and addresses on the present world-crisis, analyzing the American situation and discussing a new international order. President Butler describes a nationalism that finds fraternal relations in justice but he fails to reckon with the great spiritual elements in the problem.

TYPES OF SCHOOLS FOR BOYS. *Findlay, Parson, Stuart, Stearns & Gignilliat.* (Bobbs-Merrill Co., Indianapolis, 1917, \$1.25.) Five types of schools described, their characteristics discussed; their advantages emphasized. Also deals with their educational problems and needs. Some good points, as one might expect from private-school men, on the moral training of boys. A very useful book for parents of boys.

THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN. *Bertha Conde.* (Chas. Scribner's Sons, New York, 1917, \$1.00 net.) A most interesting, simple and practical study of some phases of the development of the religious life, emphasizing methods of personal evangelism. Various types of experience and groups of difficulties are studied in a frank, helpful manner. The chapters are arranged for class-work. A useful, stimulating book.

SPIRITUAL CONSCIOUSNESS. *Ven. Basil Wilberforce.* (Dodd, Mead & Co., New York, \$1.25.) Sermons in which the immanence of the divine and spiritual is emphasized.

AMERICAN PRIVATE SCHOOLS, 1917, Sargent Handbook. (Porter E. Sargent, Boston, 1917.) Increasingly useful each year; discusses various important phases of secondary schools in addition to giving the facts of all private schools in the United States.

CYCLOPEDIA OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS. *Pickett, Wilson & Smith*. (Methodist Book Concern, New York, 1917, \$0.50.) Fact-ammunition, records of progress and aids to the realization of the next great step in human progress.

CHRIST IN THE POETRY OF TODAY. *Martha Foote Crow*. (Womans Press, New York, 1917, \$1.00.) An American anthology arranged in the order of the life of Jesus. The selections show good literary taste. Much may be accomplished through poetry of this kind with young people.

WITH THE CHILDREN ON SUNDAYS. *Sylvanus Stall*. (Vir Pub. Co., Philadelphia, 1917.) While the material offered is not usable in the form presented here it will suggest many possibilities for the alleviation of rainy Sundays. The author makes the very common error of the object lesson as a parable, an adult method of seeing things.

THE CHALLENGE OF ST. LOUIS. *George B. Mangold*. (Missionary Education Movement, New York, 1917.) The call and challenge of a particular city to its churches. A survey of social and economic conditions where such a survey certainly has been greatly needed. A fine example of practical, candid, sane religion in operation.

THE PROTESTANT REFORMATION AND ITS INFLUENCE, 1517-1917. (Westminster Press, Philadelphia, 1917, \$0.75 net.) A timely group of papers discussing various aspects of the great religious movement of four hundred years ago. The papers were presented at a special celebration in connection with the last Presbyterian General Assembly.

FAITH, WAR AND POLICY. *Gilbert Murray*. (Houghton, Mifflin Co., Boston, \$1.25 net.) Thirteen papers, lectures and addresses during the period since August 1914. They reveal the development of the feeling and thought of a brilliant critic and a helpful thinker. One of the most serenely sane presentations of English ideals during this period. A message which all true democrats will welcome and enjoy.

THE WORK OF PREACHING. *Arthur S. Hoyt*. (Macmillan Co., New York, 1917, \$1.50.) It seems incredible that one should bring literary ability and homiletical experience to produce a text-book on preaching which completely ignores the contributions of educational science. Here are many brilliant chapters, stimulating in their ideals and seasoned with good advice but the student is left without any fundamental concept of what is taking place in the lives of hearers during the sermon.

THE DRAMA OF ESTHER, Class in Religious Pedagogy at Nat'l Training School, March 1917. (Nat'l Bd. Y. W. C. A., New York.)

AN HISTORICAL PAGEANT ON THE PROTESTANT REFORMATION. *Lloyd Eastwood-Seibold*. (Pres. Bd. of Publication, Philadelphia, \$0.25.)

LETTERS ON THE ATONEMENT. *Raymond H. Huse*. Without agreeing altogether with the author one may get useful suggestions here especially in presenting this question to young people.

A PROPHET OF THE SPIRIT. *Lindsay B. Longacre*. (Methodist Book Concern, New York, 1917, \$0.75 net.) A readable study of the unique character of the prophet Jeremiah and of the book.

RELIGION IN A WORLD AT WAR. *George Hodges*. (Macmillan Co., New York, \$1.00) Characteristic expositions of the world situation and its meanings to religious life and thought. Some of the messages are most helpful.

WITH THE CHILDREN. *William V. Kelley*. (Abingdon Press, New York, \$0.75 net.) About Lewis Carroll and Carroll's kind of children by one who has a good deal of his spirit and also the power of appeal to the adult sense of humor.

MODERNIST STUDIES IN THE LIFE OF JESUS. *Ray O. Miller*. (Sherman, French & Co., Boston, \$0.80 net.) The title is more striking than the contents. Fragmentary discussions present an interesting point of view but do little to suggest the positive results of modern criticism.

EAST BY WEST. *A. J. Morrison*. (Sherman, French & Co., Boston, \$1.25 net.) An interesting way of surveying history, providing always it is history that is being surveyed. Viewing the present struggle as one for trade supremacy the author traces humanity's development through the making of the great trade routes from Babylon on to today.

THE ASSOCIATION AS A RELIGIOUS FORCE IN THE COMMUNITY. *Anna V. Rice*; RELIGIOUS MEETINGS IN THE CITY ASSOCIATIONS. *Rhoda E. McCulloch*; THE SOCIAL VIEWPOINT IN OUR RELIGIOUS WORK. *Lucy P. Carner*; and OUR PURPOSE. Discussional Course on Purpose of City Y. W. C. A. (Nat'l Bd. Y. W. C. A., New York.) Useful pamphlets for Association workers and all interested in work for women.

THE SOUL OF A BISHOP. *H. G. Wells*. (Macmillan Co., New York, 1917, \$1.50 net.) Can hardly be called a novel; it is a study of a man, shocked out of placidity by the realities of the war, finding his way through the enervating mechanisms of ecclesiasticism into the simple reality of God and religion. It shows an average human mind choosing between the unrealities of traditional religion and the simple faith in the eternal spirit. But the theme and Mr. Wells' solution are not as new as he seems to think.

FIFTEENTH ANNUAL CONVENTION

ATLANTIC CITY, MARCH 12, 13, 14, 1918

"COMMUNITY ORGANIZATION"

Under the general theme of Community Organization two closely related topics are to be studied: in the meetings of the Council and in the General Sessions on the three nights the topic of the organization of the new world life; in the regular day sessions the topic of the organization of neighborhoods and local communities especially with reference to programs of moral and religious training.

THE COUNCIL

Tuesday, March 12, First Session, 9 A.M.

"What are the Motives under which Men Co-operate Today?"

"What Political Forms are Necessary in Order that Universal Brotherhood may Express Itself?"

Second Session, 12 noon.

The Annual Business Meeting of the Council.

Third Session 2 P.M.

"What is being Done to Promote the Principles and Practice of Universal Brotherhood?"

In the Family

In Church Schools

In Public Schools

In Communities.

THE GENERAL CONVENTION

First Session, 4:30 P.M.

The Preparation Meeting

"Personal Adjustments to the Principle of Universal Brotherhood"

Second Session 8 P.M.

"Granted the Success of our Armies in the Present War what will be the Demands of Love of our Neighbors, including Enemies?"

1. "In What Practical Ways Shall we Love our Enemies?"

2. "Brotherly Love Prescribing new Modes of Social Organization."

Wednesday, March 13, Third Session, 9 A.M.

"The Problem of Community Organization Stated"

Reports of Communities Studied

Studies of Community Programs

Departmental Meetings from 12 to 2 P.M.

Fourth Session, 2 P.M.

"Functions of Community Factors"

The Functions of Children in the Community

The Functions of

The Home
School
College
Church
Christian Associations
Commercial Amusement
Church-School
Press

Fifth Session, Wednesday 8 P.M.

"The Nation and the World Community"

The Religious Interpretation of Patriotism

1. In Schools

2. In Army Camps

Thursday, March 14

Departmental Sessions 9 A.M. to 11 A.M.

Sixth Session—11:00 A.M.

Annual Business Meeting of the R. E. A.

Annual Survey of Progress. *Professor Irving King, State University of Iowa*

Seventh Session, Wednesday, 2 P.M.

Necessary Steps in Co-ordination of Communities

A discussion based upon: The Findings of the Council, the Proposals of the Commission on Christian Education and the Commission on International Justice and Goodwill in the Federal Council of Churches. Other definite proposals of community programs.

Eighth Session, Wednesday, 8 P.M.

Cultivating the Wider Love in Children

1. Through the Organization of the Church School
2. Developing the Vision of World Relations in Brotherhood

HEADQUARTERS

The Convention will be held at "The Breakers"

This year we meet in Atlantic City upon the invitation of the Atlantic City Publicity Bureau. This organization represents a large number of Hotels which have quoted rates for us that are guaranteed by the Bureau. They have also signed a contract to

contribute a percentage of their receipts to the Bureau from which it will defray certain expenses of the Convention as agreed upon with our Association. This is a substantial assistance which we ask you to reciprocate by patronizing the Hotels. For greater convenience each of the "Listed Hotels" will be supplied with Hotel Certificates which it will issue without charge to its guests attending the Convention (one to each individual). Upon presentation of the Hotel Certificate at the Registration Booth you will receive the Official Admission Button which gives admission to the reserved section at the meetings.

A fee of One Dollar (\$1.00) will be charged to all except members of the R. E. A. for the Button which admits to the reserved seat section.

NO ADMISSION FEE is charged to any meeting.

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It must be remembered that we go to Atlantic City when the season is well advanced there, when accommodations are likely to be somewhat taxed so that advance registration is recommended.

The schedules of other convenient hotels will be published in the successive editions of the program. We urge all to reserve at the headquarters hotel as all meetings will be under the one roof.

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The above volumes do not contain Convention Reports. The following contain all the convention papers.

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The Religious Education Association

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